THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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MAY
1912

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SHERMAN, FRENCH & COMPANY,
Publishers. Boston

The Unitarian Advance

GEORGE H. BADGER, Editor

ASSOCIATE EDITORS: JOHN HAYNES HOLMES, HENRY WILDER FOOTE, EDGAR SWAN WIERS, ALSON HAVEN ROBINSON, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN.

Contents for May, 1912

Editorials		259
To God Upon the Hills (A Poem)	Harriet Lake-Burch	262
The Church Efficient	Emerson P. Harris	263
Some Signs of the Times	Franklin C. Southworth, D. D.	265
The Modern Church and Social Justice The Doom of Industrial Autocracy.	John Haynes Holmes	270
Knowing One's Own Church	Joseph P. MacCarthy	273
Rambling Thoughts	Sarah E. Burton	274
Is Unitarianism Spiritual?	James G. Townsend	275
The Making of Peace Between Man and Man.	Alfred C. Nickerson	276
Our Readers' Exchange: **The Unitarian Imprint**	Henry T. Secrist	280
Meadville Theological School		281
The New York Letter	Edgar Swan Wiers	281
The New England Letter	Alson H. Robinson	284
The Meadville Unitarian Conference		286
The New York League of Unitarian Women		287
New Books: The Future of England, Adeline E. H. Slicer.		288
Isles of Shoals Summer Meetings		288

Contributing Editors: Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Detroit, Mich.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

Subscription Price, One Dollar. Send remittance by check or money order, made payable to **THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.**

Published by **THE UNITARIAN ADVANCE ASSOCIATION:** George H. Badger, President and Treasurer; Edgar S. Wiers, Secretary.

Entered as second class matter at the Post Office in New York, N. Y.

New York Unitarian Headquarters, 104 East Twentieth Street, New York.

OUR SOCIAL PLATFORM

THE General Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the right of all men to self-maintenance, a right ever to be wisely safeguarded against encroachments of every kind.

For the right of the workers to some protection against the hardships resulting from swift industrial changes.

For the principles of conciliation and arbitration in industrial dissensions and the full consideration of the rights of the public at times of disagreement or industrial warfare.

For the protection of the workers from dangerous machinery, occupational disease, and mining disasters.

For the abolition of child labor and the protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome.

For such regulation of the conditions of toil and hours of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven and a wage based not on a seven-day week but on a six-day week.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of workers and for those incapacitated by injury in industry.

For the control of the natural resources of the earth in the interests of all the people.

For the gaining of wealth according to the highest ethical standards and the holding of wealth as a social trust.

For the discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity.

For the abolition of poverty.

For proper housing; for the proper care of dependents and criminals; for pure food and drugs; for wholesome recreation; and for international peace.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few.

Unanimously adopted at the General Conference of Unitarian churches at Washington, 1911.

The Unitarian Advance

Formerly The Unitarian. Established 1906

VOLUME II (NEW SERIES) MAY, 1912 NUMBER 9

THE month of May brings with it the mild and genial excitement of "The Boston May Meetings." One may sometimes feel amused at a certain tone of subtle apprehension which seems to invade some people's minds about this time each year, of late. "What new outbreak can we expect, this year?" they ask,—with eyes turned possibly New York-ward. Of course such apprehension is wholly unwarranted. So far as we can see, no cloud as small as an infant's finger is to be discerned in any horizon, forboding storms. We have heard rumors of no "issue," and see no signs of any eruption of "new ideas." Still, of course, it is sometimes the unexpected that happens, even at the Boston May meetings.

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SPEAKING seriously we can see no reason for apprehension under any conditions. Unitarians are, or ought to be, a household of healthy-minded, sturdy spirited, strong-nerved people who share together a common impulse of progress and who have given bonds to one another to respect "differences of opinion," and "other ways of looking at things" as a part of the game. We come together at Boston to hear the recital of the year's achievement of the officers and workers in our various national organizations: to enjoy the riches of a very well-devised program of good speaking prepared by experienced program-making. We come together also to renew delightful relations of good fellowship and hospitality—and that is splendidly worth while. And then, incidentally, (too incidentally we sometimes feel) we come together to confer in open meeting as to our ideals, policies, and programs for future denominational work. This ought to be the best and most productive part of it all. And it is best and productive just to the measure in which it is genuine and unreserved, with freest opportunity for frank interchange of differing opinions, widest encouragement to the forth-setting of new ideals, and methods and policies, and unfettered challenge of the most sturdy conviction of every resolute mind to the candor and respect of every other resolute mind that differs or agrees in point of view. Of course resolute minds usually are accompanied by resolute temperaments, and a certain vehement manner in self-expression. That goes with the game. Only bromide souls are never disagreeable. But with people possessed by the essential good health of the really Unitarian spirit of freedom and progress, there ought to be nothing dismayful at all in any tendency growing up amongst us to get at things eagerly in public discussion and to make the challenge of new ideas ringing and impelling. Is it not in fact a much healthier state of things than the dead serenity of acquiescent indifference?

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THE Unitarian fellowship is a very small body with a very big job upon its hands. It has no honest right to tranquility at any point; it ought at all times to be stirred with urgent ambitions and aggressive aims. It certainly is too small in its proportions and too large in its ideals to waste energy with needless disintegrations of partizanship. All the more reason that men with ideas be given full hearing to the measure of their unimpeded personality, that counter-voices of conviction, suggestion and amplification be as readily heard; that vitriol of merely carping criticism and purile suspiciousness be persistently barred out as contraband; and that a habit of genial comradeship be insisted upon as the standard of all criticism and urgency for reform. A truce on all ardor of "Progressiveness" that cannot respect the opposition of those who do not agree with it; and as little sufferance for the sane and safe conservatives who can see only unworthy motives and mad folly in the

zest of those clamoring for change. The hindrance of a good deal of wholesome Unitarian progress in the past has been due to the too easy habit of suspiciousness of those "on the other side." One side has sinned as greatly as the other in this regard, we fear. There will be more honest comfort at our May meetings, hereafter, and much more advancement toward the accomplishment of real things, when the method of frank and open discussion can be accompanied by less of unwarranted personal distrust.

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THE report of the Committee of Instruction ought to bring to a happy and satisfactory conclusion* that little "flurry" at the Meadville Theological School, which is hardly to be dignified by so serious a term as crisis. The trustees of the School wish Prof. Doan to remain on its faculty, and have no restrictions whatever to place on his manner of teaching. Indeed Prof. Doan is one of the most inspiring and fructifying teachers that the school has ever had and his influence upon the student body has been very marked. He is a man whose deep sincerity of nature and kindly religiousness of spirit no one can question. His philosophy may be baffling to some minds and his conceptions of the nature of God quite revolutionary from some points of view. But we are living at a time when all theological conceptions are undergoing change, and who shall dare to speak with finality as to the next step in progressive theism? Prof. Doan is manifestly a mystic, a pragmatist, and a humanist, and not everybody knows what those things mean; but his conception of God is at any rate not lacking in sublimity, reverence, and a fine passion of practicability. It cannot be reasonably ruled out of any liberal church's range of inspiration.

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ON the other hand the Committee of Instruction asked to investigate the grounds of Dr. Doan's seeming dissatisfaction are convinced that there has been no such invasion of his freedom as "would justify his voluntary retirement from his chair." The men in charge of the Homiletic Department evidently have some convictions which differ from Dr. Doan's, and they have found it within their function not to conceal these convictions; which also is strictly within the requirements of "academic freedom." Meanwhile the students of the school, if they are of the stuff which Unitarian ministers are made of, ought to be able to endure it if more than one point of view as to theological things is brought to their attention in their practical preparation for the preaching function. In no case are they taught to believe that any instructor's word is infallible; and the wholesome discipline of hearing some opinions which they do not agree with is not the worst thing that can happen to those whose chief business in the world may be to propagate truths which the vast majority of other people do not agree with. The Meadville ideal is a very noble one. It would not be worth much, however, if it could only be maintained when all the men on its faculty thought the same way on every point of faith.

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THE issue which *The Christian Register* raises in connection with the Meadville incident seems to us hardly germane or of practical pertinence. Are there any bounds to be placed on "freedom" in a liberal fellowship of churches? Of course freedom is a means to an end and not an end in itself. Ultimately there is no such thing as "freedom" in matters of belief. A man does not believe what he *wants* to believe but what he must believe in the light of his own reason and conscience. With him it is not an option but a necessity. What we call "freedom" is simply an insistence that one soul's "imperative of reason" shall not domineer over another soul's "imperative of reason," and a faith that the cause of truth will prosper best when every soul shall have unimpeded chance of utterance of its own vision and prophecy of truth as it has apprehended it. On each soul rests the final responsibility of

*The editorials in this month's issue were written before the tenth of April, the Editor setting forth on that date for a visit in Oklahoma and Northern Texas, with no opportunity to revise the proofs.

seeking out and following those prophetic voices which seem to it most inspiring: on each congregation of people comprising a church rests the responsibility of "ordaining" to their leadership the preacher and prophet who will seem to them most conducive to their spiritual welfare. To the denomination as a whole remains no other responsibility than the wise practicabilities of guarding the churches from adventurers and men of moral or intellectual unworthiness. It has no responsibility of theological or philosophical orthodoxy to worry about—because the denomination is a fellowship of the open-minded to which orthodoxy of any sort is a contradiction of terms. Least of all can the "history" of Unitarianism ever be used as a fetter upon its prophecy.

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BUT if any limitation of freedom were conceivable amongst us, the limitation on the side of negation would be the last for serious consideration. For what is "negation"? The whole Protestant position is one of "negation" to the Roman Catholic: and the most woeful heresy of Unitarianism in the eyes of other Protestants is its "negation." The mischief of the "Parkerites" in the eyes of the "Channingites" was their recklessness of "negations": and every advance in theology from this time on will shock the people not ready for advance, because of its awful "negations." For of course any faith which is different from the one we hold seems negative to ours; while as a matter of fact, of course, the significance of the difference is always, (if in the direction of the truth) the glory of a fuller affirmation. People who do not like Prof. Doan's humanistic philosophy (and the doubtless cruder forms of it which some of his novitiate disciples enunciate) find it the most natural thing in the world to call it "denial of Deity"; whereas it is simply a different affirmation of Deity from that which the past has held to:—which may be its saving quality. At least let us not worry about its "denials" until we comprehend the significance of its affirmations.

A RECENT number of *The Survey* (a periodical which every friend of social progress ought to take) contains a most interesting array of information and opinion from various view-points regarding the recent Lawrence strike. It gives the statement of a Lawrence manufacturer, of a mill foreman, of a militiaman in service during the strike, of a Boston Social Settlement Worker, of a trades-union leader, of a Wellesley College professor, of the agent of the Society for the Prevention of Cruelty to Children, besides other interesting sidelights on the situation. The Lawrence strike seems destined to become classic in the annals of labor readjustment; and perhaps after it is over is a better time for sane contemplation of its significance than while its battle was waging. Its surface facts present many dramatic phases. The industry involved is one most urgently insistent on tariff protection in order that "American labor" may be spared the ruinous competition of European "standards of living." Yet here it had come to pass that "American Labor" had been driven from the field by laborers imported from foreign lands bringing with them their "foreign standards of living," and receiving wages which could support them only on the basis of the foreign standard. American-bred working people find such conditions of industry simply impossible.

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AFTER much agitation, more or less rioting, the intervention of the State militia to do police service, the spectacular expedient of sending children away to be provided for by "friends of labor" in other cities, and the equally theatrical attempt of city authorities to prevent the children from going,—finally a settlement is made: the strikers get practically what they asked for, (still, not an adequate wage to maintain a self-respecting "American standard of living"); the manufacturers concede nearly everything:—but then the public is informed, a little later, that of course a raise of wages means a rise in the cost of production, which means an increased price that the consumer must pay for the finished product of these mills. That is all. The manufacturers have sacrificed noth-

ing. Their employees will get a larger wage because the public will pay it. The dividends of the mill-owners will suffer no diminution.

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WELL, what about that? It is easy to become indignant at such an outcome; easy to draw up an indictment of great severity against the rapacity and inhumanity of these Massachusetts manufacturers. But consider their case, a little. They are made up of a class of people who on the whole are fairly representative of what is considered best in New England civilization. Their identification with the wool and cotton industry is of long standing, in many cases a matter of family inheritance. Compared with the mills of other cities the rule of their maintenance is generally very humane and reasonable. The people whose incomes are derived from these mills are very generally men and women whose contributions to charities, church work, institutions of education and culture are generous. They are generally public spirited and intelligently helpful in their communities; their wealth (or more moderate scale of well-being) is rarely a scandal in social life. They are good people. Their point of view in economics is *doomed* for them oftener than it is their option. To change the conditions of the Lawrence mills means to change for these people a way of living which seems to them their honest birthright in a chaste New England order of being. Is it not right, therefore, that the public and not they, should pay the price of a new economic adjustment?

We maintain that there is some justice in this point of view:—it is the public's business and the public's concern. The position of the manufacturer anxious that his rate of income from his well-ordered investments shall not suffer loss, and the position of the wage-earner anxious that his wage shall bring him decent life-conditions according to an "American standard," are alike the product of social conditions for which neither the employer nor the employed is chiefly to blame. But the public interest is vitally at stake; and the growth of a public sentiment that shall at once force social readjustment and stand ready to pay the cost, must be a serious responsibility to every man and every institution charged with the business of moulding popular opinion. It is ultimately a religious responsibility. Justice, human brotherhood, social sympathy, the conditions which make for social purity and moral self-respect, the democracy of the soul's chance to find itself at its best under life-conditions which starve neither body nor ideals,—the supreme ideal of the human heart that the bottom fact of being is righteousness, and whatever makes for unrighteousness or injustice in social conditions is hostile to the God who is all being's source—these are all religious concerns. Religion is barren folly with such ideals stripped from it.

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THE peace of the church is not so important as the righteousness of the church. But because of its vast responsibility in the part which religion has to play in moulding public sentiment to nobler ideals of social justice and honor, all the more must the church take pains to consecrate her methods of leadership with the largest spirit of comprehensive good will. In the long run the triumph of social justice is every one's gain, and not the gain of anybody at the expense of somebody else. Has the church the vision to comprehend the mighty dynamic of that point of view and to urge it unceasingly? It can be engaged in no class struggle; it has no partizanship. But the ideals of its prophecy are inexorable; justice, righteousness, human brotherhood, and every living soul's fair chance for divinity! Its responsibility before these ideals is tremendous; all the more must its spirit be one of indominable catholicity.

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TO GOD UPON THE HILLS.

A truce to Life! Hail, God upon the hills;
  Men's souls are spying out thy blest abode;
Hie thee with haste! The stars thy secret tells
  And all the eyes of men are on thy road.

Swiftly! The vagrant dawn comes down the sky
  And watchers of the night will see thy face
And seeing thee will name thee God, and die—,
  Not knowing this is thine abiding place.

HARRIET LAKE-BURCH.

Humboldt, Iowa, Unity Manse.

The Church Efficient

By Emerson P. Harris *of Montclair.*

President of the New York Unitarian Club.

IF the lives of most of us are comparatively motiveless and meaningless;

If we are prone to spend our strength in pursuit of the means of life, but forget to live;

If as "wealth accumulates men decay" and the souls of the rich are characterized by poverty; and

If this spiritual squalor is due to a small and inadequate conception of the meaning and resources of life; and

If religion can furnish an interpretation of the totality of things and bring about a relationship between the soul and its Source which will give adequate meaning and motive to life;

Then there rests upon the church the imperative obligation to bring this great force to bear upon the lives of men and women by the most resultful and efficient means known, and with an insistence and persistence born of the consciousness of a great necessity on the part of man and the all-sufficiency of the resources of God.

How are we doing it?

What evidence is there anywhere that we are conscious of a crying need and an inexhaustible supply? Scientifically and efficiently we purvey the product which meets the needs of the physical man. The maker issues an article for which there is no active call until as merchandizer he seizes upon the vague latent want or need of the millions and develops the potential demand into an active commercial demand and lets the millions come to the manufacture and "spend their labor for that which" may or may not be "bread."

The merchandizing forces are aggressive. Two-thirds of the business of all the periodicals and newspapers go into advertising force to push the product upon the consumer. Some six hundred millions of dollars are spent for advertising in this country each year, and enough more is invested in persuasive salesmanship of various kinds, so that probably more than one hundred dollars is spent per family of five each year to persuade us what to buy. Most of this persuasive force is toward the use of things and away from thoughts. It is a force that pushes towards high living and pulls away from "high thinking."

This persuasive force toward the use of things is successful in its aim or the expenditure would cease instead of increasing each year. There is no doubt but this force influences people to buy and spend their time and strength with material things and also forces them to strive harder to earn money to pay for the extra things bought.

These importunities to which people surrender leave less time and strength for optional initiative toward higher things. Institutions as well as business are becoming aggressive and in turn people become passive, or are even put upon the defensive. We do not go to buy or do things we merely consent to buy or do. Should not the church become aggressive? Should not its appeal be as insistently urged as that of the automobile, the rifle or the intoxicant?

Should not religion be carried to the people instead of waiting for them to come for it?

If so, should not the church purvey the food and clothing and shelter for the spirit as intelligently as the merchandizer distributes his product?

What does the producer-merchandizer's program include?

He first makes sure that he has a product for which there is a latent demand. He looks to the efficiency and economy of his means of production. He frames up a statement of the nature, utility, and merits of his product, what he calls a "selling story." This he makes by studying the need of the consumer and the sufficiency of the product to meet the need and sets these forth in the way most appealing to the prospective buyer. Through oral salesmanship and the printing press he then seeks to attract attention to the product, awaken interest, produce convic-

tion and move to purchase. Each step is studied carefully in the light of psychology and experience and results in proportion to effort are carefully measured.

Is there a potential demand for our product?

How about the efficiency and economy of our plant? If the value of the three Unitarian churches in Manhattan are added together and divided by the average number of families attending service it will appear that each family uses about $10,000 worth of church property in which to sit an hour or two once a week! Each time the family goes to church it costs somebody from fifteen to twenty dollars in interest on investment, taxes and maintainance of services.

Each family in the thirteen helped churches in this conference enjoys church services which cost some two hundred and seventy dollars per year of which the A. U. A. pays one hundred and twenty dollars. Each one of the people who attend these services and hear a preacher getting twelve hundred dollars per year is helped twenty dollars per year by the Association. We cannot say that the results are not worth the cost, but there is a possibility that much greater results could be had for the same expenditure.

How about the "selling story"? Is it made by first studying human need? Should not the message of the church be framed up in such a way as to magnify each proposition in proportion to its usefulness toward interpreting and motiving human life?

And to carry religion to the people must it not meet them where they live in all their distracting preoccupations and adverse influences?

And in the conveyance of the story of the church message can we much longer neglect the printing press as a persuasive force? Something over half the product in value of all the printing presses of the country is used to persuade people what and where to buy? Is it not time to use ink scientifically to promote the welfare of the spirit?

Could not money be more resultfully used to attract attention to awaken interest in and convince of the truths of religion, than it is used to subsidize weak churches?

Is not the great problem to so state and so transmit the message of religion as to develop latent into active interest?

How should the preoccupied and distracted millions in New York know what they can get from New York's able and eloquent Unitarian ministers? And how do New York's ministers know what is most wanted by the people until they have tried aggressively to sell the product of their pulpits?

There are good reasons for believing that half the money spent to hire people to go to church in the helped churches to hear thirty-dollar-per-sermon preachers, would in New York stimulate the interest of and attract twice as many to hear one hundred and fifty-dollar-per-sermon preaching.

And shouldn't there be a correspondence course in religion and shouldn't need-meeting books be largely advertised even if the gross sales did not cover the cost of advertising? And why should not every local church learn to measure the value of its service by the new spiritual life awakened and recorded in increased attendance? What justification is there for a group of people whose own quickening depends upon missionary activity, sitting down and regarding the church as a passive institution?

It has been at least indicated if not demonstrated that through the wise use of printers' ink by a local church enough new attendants can be attracted so that their contributions to the church will pay for the publicity. In other words, that liberal missionary work can be so done as to pay back the cost of doing it.

Either we have an interpretation of life and a secret of oneness with God of which men stand in great need or we have not. If we have not we should go out of business. If we have we should go into business. In neither case is our present complacency justified.

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There is said to be a great dearth of curates in the Church of England. Churches needing them advertise in vain, and persons who have such positions to bestow cannot find men to fill them. One of the causes assigned is the pitiful meagerness of the salaries paid. It is interesting to note this condition in a great and powerful institution like the established church.

Some Signs of the Times in Religion

By Rev. Franklin C. Southworth, D.D

President of the Meadville Theological School.

It is a great advantage for an individual or a corporation, or for a nation, to be able to perceive long enough in advance the signs of the times. Such people and such corporations are apt to hold the future in their hands. The successful merchant of today who misreads the signs of the times in the markets of the world will be the unsuccessful merchant of tomorrow, and the youth who today stands at the beginning of a mercantile career and is able to interpret correctly the commercial possibilities which he sees there, is already on the road to success. Institutions of religion are the most conservative of all human institutions, and the last to realize that they are living in a world of change and growth, and that it is therefore necessary that the future should differ from the past. Jesus said of the Pharisees that they were expert in reading the signs of the heavens which foretold whether the weather should be fair or foul, but that they failed miserably in reading the signs of the times. That is why the Pharisees are an extinct institution. Let us decline to follow in their footsteps, and seek for guidance in the voyage upon which we are embarked together by trying to read for ourselves some of the signs upon the religious horizon today.

The most obvious of all of these is one to which your attention has been very often called before. I mean what is alleged to be the growing indifference or even hostility of men to religious institutions. So conspicuous a phenomenon is this that it is needless to dwell upon it here at any length. The biggest denomination in America, the Roman Catholic, is the one which is most conspicuously failing to hold its members, though these are recruited by a constant and never-ceasing stream of immigrants from the Catholic countries of Europe. What is true of Catholicism in a marked degree is true also of Protestantism. There is also a rapidly growing section of our population which is openly hostile to the church on account of the belief that it is a class organization. This hostility sometimes appears as thinly disguised contempt, and at other times as open antagonism.

Alongside of this indifference and this hostility, we are confronted with vigorous efforts on the part of earnest churchmen to secure once more for the church the active interest of the community. One of the forms which these efforts are taking just now is the so-called Men and Religion Movement, which I do not need to describe. This movement is one in which we may heartily rejoice when it is really a movement and not an effort to galvanize into activity an institution which has outlived its usefulness. The men who count in our busy modern days have something else to do more important than singing revival hymns or engaging in the old-fashioned study of the Bible. There are, however, certain other signs on the religious horizon which seem to me of immeasurably greater significance than any of these.

By no means the least of these is the movement in the direction of democracy among the nations of the earth. "The modern social crisis," says a recent writer, "is the result of the amazing transformation of the western world from autocratic monarchies to democratic states." Great political upheavals in the near and the far East are so recent and still so vividly in your memories that it would be superfluous to discuss them in detail. You know what has been happening in Turkey and in Persia and in India. And you know also the revolution in China, by which a mighty people who had been slumbering for centuries, have roused themselves as if by magic and wrenched themselves from the grasp of the oppressor. The world said the news must be wrong; history is not thus made over night. It is impossible instantaneously to transform an autocracy into a re-

public. But the world forgot that the new China, like the new Japan, had been learning lessons in statecraft in the universities of the new world, and that a company of leaders had come upon the scene who had really conceived of democracy not only as a glorious ideal, but also as a present possibility.

The arrival of democracy means the abolition of war. It is to me one of the most interesting signs on the religious horizon that the President of the United States has during the last year raised his voice in behalf of a lasting peace among the nations of the world, and that he has traveled from the Atlantic to the Pacific pleading for the adoption of treaties of arbitration on the part of our own country with two great nations across the sea. Here in this very city of Erie he made seven months ago a speech which will take its place, when his administration has passed into history, as one of the great addresses of our time; and though the treaties met with defeat at the hands of a recreant Senate, the fact that there has been one President of the United States who has committed himself to the proposition that arbitration ought to take the place of war even in matters of national honor is a promise of the time when the scourge of war between civilized nations shall be forever done away.

We are meeting on the eve of two great political conventions, and the policies which are to be advocated at the forthcoming election by two great political parties are being gradually formulated. Quite irrespective of the merits of these different policies, it is interesting that the topic which has of late overshadowed every other in the public mind has been thrust upon our attention by the unsuccessful effort of the State of New York to safeguard the interests of its laborers. We live in an age which is concerned, as no age has ever been concerned before, with the social interests of mankind. Someone has said that the Fifteenth Century is memorable for its Renaissance of art, the Sixteenth for the revival of religion, the Seventeenth as an epoch in science, and the Eighteenth as the era of democracy. Unless all signs fail it seems equally clear that the Twentieth Century is to be the century of social progress. The event which has transcended all others in importance in Germany during the last year is the victory of the Socialist party at the polls. In England the policies with which the government is concerning itself are insurance against old age and unemployment, the equalization of the burdens of taxation, the raising of the standard of living and, within the last two or three weeks, with a minimum wage for the laborer. In America it was the effort of Theodore Roosevelt to secure from the trusts a square deal for the people which made him for eight years the idol of his country. The name of David Lloyd George in England and of Theodore Roosevelt in our own land, are symbolic of the new kind of political leadership which the world in our time is demanding. As the older leaders are passing from the scene there is passing at the same time interest in the causes for which they have stood, and not only in political conventions and legislative halls but wherever people assemble themselves together the same questions are uppermost,—how to restore to the child the rights which have been taken from him; how to reduce the number of accidents to which the laborer is liable; now to provide for the man temporarily out of employment and help him secure remunerative work; how to rescue women from the necessity of selling themselves for gain; how to make better provision for the care of the sick; to diminish the ravages of disease; to provide better housing for the poor, and to give equality of opportunity to all. Into efforts of this kind there is going an amount of energy which is increasing year by year. They are enlisting in a Twentieth Century Crusade the finest spirits and the loftiest characters of our time. Men and women of wealth and position are coming in an ever growing degree to live in the less-favored portions of our cities and to give their best thought and affection to the work of bringing beauty and cheer and hope into the lives of the cheerless and the hopeless.

Now all this may seem to you somewhat removed from the specific purpose which has brought us together in this

Conference, but it is really very near that purpose. There are two great classes of people who believe that religion has nothing at all to do with this movement for human betterment. One class consists of those who identify religion with individual salvation from sin or its consequences. I believe this city has had that conception of religion set forth with much elaboration during the last year. For such as these its identification with good government or with the housing problem would be an offense against religion as well as a contradiction in terms.

There is also another class to whom such identification would seem quite futile. For them religion stands in the way of human progress because it is identified with a social and economic system which must be destroyed before the people can come into their inheritance.

From these two horns of a dilemma we are, however, being successfully delivered by practical experience with the possibilities of a rational religious faith. We are coming to see that individual salvation, which is unrelated to the sense of social responsibility for the common weal is not a salvation which is worth having. We are learning that the social readjustment which has no effect upon individual character can produce no permanent benfit, but when social enthusiasm is animated by religious faith a mighty power for good has been let loose in the world. Ever since Jesus of Nazareth proclaimed his great vision of a kingdom of God, men have been seeking to make that vision real upon the earth. There have been for example numerous attempts to gather together groups of chosen spirits who should live together in communities far removed from the temptations offered by the great world, where goods should be held in common, and the product of each man's work should enhance the well-being of all; and it is a very interesting fact that all such Utopias have come to grief except those which were held together by the religious bond. It might be perhaps the bond of a comparatively primitive religion, such as Shakerism or Mormonism; but there was necessary some sense of relation to a higher power as a bond by which the members of the community were drawn together in order that the community might have any degree of permanency. It is only such a bond as this, by virtue of which the members of a community are seen to be sharers in an Infinite Life, and by means of which their actions are invested with significance not only for time but also for eternity, which will impel them to sacrifice their personal ambitions for the common good. It is just this willingness to recognize the claim of the community as superior to the claim of the individual life which constitutes the force of the religious bond. For lack of such a bond all the Utopias which have been founded upon a non-religious basis have gone to pieces. Edward Bellamy, when he set the world to talking a generation ago about the forthcoming reorganization of society was shrewd enough to perceive this fundamental fact, and therefore to introduce his proposed Utopia with a great revival of religion.

If I have been correct in depicting these signs of the times on the religious horizon, two results are certain to follow in which the company of churches represented here tonight is very deeply interested. The first of these results is a different type and a higher type of men as ministers of our churches. The program of study in the theological school twenty-five years ago presupposed an intimate knowledge of the Greek and Latin classics, and began with a study of the Hebrew grammar and ended with the exegesis of the Greek text of the New Testament. The dates of the Biblical manuscripts were regarded as a matter of supreme importance. Whole systems of philosophy depended upon the disputed reading of a single word in an ancient manuscript, sometimes on the question whether a single consonant which had disappeared in a certain manuscript had or had not existed in the original.

This was, of course, an enormous waste of time. The beneficent aspect of it was that it did in many cases saturate the minds of the students with the spirit of the Old and the New Testament, and thus gave them an historic background of the Christian religion which every modern preacher needs. But the tragedy of the

kind of training which was given in those days is that it did not prepare the minister to serve the time in which he himself was living. An expert in setting forth the considerations which should determine the date of this or that spurious passage in the Bible, he was often as helpless as a child in dealing with the concrete problems which face a religious leader in our modern world.

Three of the most important elements in the program of a modern school of theology, psychology, religious education, and social economics, the seminaries of a generation ago knew nothing about. History, we are told, is philosophy teaching by example, and the man who is ignorant of history is not really educated. But psychology is the science which discloses the secrets of the human soul in its present operations. Its object is to enable the minister of religion to deal understandingly with that most subtle and mysterious object which it is his magnificent privilege to mold and develop, so that it shall realize that it is the child of the Infinite, Spirit,—God. This science is not yet complete, but it is daily opening up for the minister doors of approach to men and women which have hitherto been closed and barred.

Religious Education has still more recently become a part of the theological program; a science almost unknown until a few years ago because it had previously been believed that a person was transformed from the condition of sin to a condition of holiness by conversion. Most of us gave up that belief years ago, if indeed we ever held it, but it has taken many years to adjust the programs of the training schools for ministers to the changed situation. Horace Bushnell pointed out to the New England Congregationalists fifty years ago that there was such a thing as religious nurture, but not until our own time did it dawn upon them that it might be a good thing for the minister who was appointed to be a religious educator, to know something about the laws of this nurture before he began his work. This is a field in which Unitarians ought to have been pioneers.

So also in the field of social economics. We have seen that in our age the social question is at the front, but how tardy we have been to realize it, and how often it has been affirmed that the minister ought resolutely to refrain from dealing with social questions, especially in the pulpit! For these are things, we are told, about which the minister can be expected to to know but little. It is his business to preach the gospel, whatever that may be, on Sundays, and on week-days to preside at weddings and funerals, to call upon the ladies, to comfort the sick and the aged, and drink afternoon tea. It has seldom occurred to anyone to ask whether the springs of any man's virility might not be effectually sapped by such a regime as this.

Probably a portion of the minister's time must still be given to such things as these. I would certainly not make light of them, but I thank God that the bulk of his strength must go to other things. It is for him to know, as well as for other men to know, that this is the age of the social question. It is his supreme aim to make better men. His message must still be to the individual soul, for he knows that society is after all nothing more than the individuals who compose society. But he ought to know also, as a social economist, that there is a relation between vice and wages and between decency and an adequate income. If he lives in a community in which unfit men are elected to office, this ought to be an object of concern to him. If he lives where conditions prevail that sap men's strength, and rob children of their childhood and women of their purity, he must be one of those appointed to lead the way to better things.

The time is rapidly coming when there will be no longer a demand for the minister who has not some first-hand knowledge of such subjects as charity, philanthropy, and the ways in which men may live together most happily and healthily as members of a community. Unfortunate is he whose knowledge of the laws which govern human conduct is not wide enough and deep enough to enable him to depart if necessary from the conventional judgment of his time. Jesus of Nazareth did not hesitate so to depart when the occasion came. His opinion was once asked concerning a fallen woman, who accord-

ing to the standards of the time had forfeited her life to the law, and he sternly recalled the woman's accusers to an examination of their own lives. It may fall to the lot of the minister of our own time to ask the question concerning some other woman who has sinned, are we not in some measure responsible for the conditions which caused her downfall? No one can read the report of the Chicago Vice-Commission on the Social Evil, without recognizing such a responsibility and such a responsibility means sometimes that one must act directly in contravention to the traditional morality of one's own time. The minister of the new time, must, therefore, be able not only to create an individual conscience but also a social conscience. Let him be sure that when he is successful in this effort and not until then, will he be doing his part in the creation of the church of the future.

Finally, the signs of the times would seem to indicate a new day for the church. The primary function of the church will be in the future what it has been in the past, namely, to bring the human soul into relation with the Soul of the Universe; to bring into human life the courage, the high resolves, the steadfastness and the peace which come from a personal communion with God. Such communion always tends, however, to become morbid and unhealthy when it fails to bring with it a sense of social solidarity and social responsibility. The glorious days of religion have been the days when the hearts of men were fired with a common hope and common ambitions and a sense of a common work to be done. Such are the days when old men see visions and young men dream dreams, when the voice of the prophet is heard and the consciences of men are sensitive to every kind of wrong. Those have been the dark days for the church when ceremonial observances took the place of zeal for the common good and the call of the prophet gave way to the incantations of the priest.

Indications are multiplying on every hand that men have highly resolved that religion shall no longer languish in the cloister or the sanctuary, when the need is increasing that it should be harnessed to the work of the world. It is a wonderful thing to be alive in an age where strong men and women, everywhere, are addressing themselves to the solution of our social problems with a determination and an energy which is prophetic of a new day. We have seen that the movements for social betterment have been growing apace, that they are enlisting each year an increasing number of undaunted and determined souls. We have seen also that such a movement depends upon religion for its permanence and stability. If this is so the signs of the times surely indicate a new era for religion as they indicate a new era for humanity. When, through the length and breadth of our land,—I might almost say, throughout the length and breadth of all civilized lands, men and women have united in this holy crusade for the eradication of conditions which make disease certain and vice inevitable; when writers of books and investigators in laboratories, and professors in universities and statesmen, and preachers and social reformers are uniting heart and hand and brain in an intelligent and well-directed effort for a common social end, then a condition is produced which has never existed in the world before, and which is fraught for humanity with boundless hope. That present social conditions have their darker side we all know full well, but unless the upward movement of humanity through the long ages has been a delusion and a farce, the giant evils of our time are destined to yield before the combined assault of the sons of God as they go forth to war. The day of the Lord will come if we really believe in its coming. The Kingdom of God will be a reality in human society if it first becomes a reality in our own hearts.

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The present visit of Abdul Baha Abbas, the leader of the Bahaist Movement, to this country, is a notable event in the religious world. It is interesting to record that Abdul Baha has engagements to speak, during the month of May, at the Church of the Messiah in New York, at Unity Church in Montclair, N. J., and at the Brotherhood Church in Jersey City.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

The Doom of Industrial Autocracy.

THAT we are facing today, throughout all of our western world, a labor problem, which is different in character and more fully pregnant with fateful consequences to our civilization, than anything that we have ever met before, even within very recent years, is becoming more and more evident with every passing hour. This is seen in its tragic aspects, in the rapidly succeeding crises which are shaking modern industry to its very foundations; and, in its comic aspects, in the utter demoralization which has suddenly seized upon the forces of the "stand-patters." Like the genii unwittingly released from the jar by the fisherman in "The Arabian Nights," the labor movement is taking on proportions which seem to fill the social horizon, and assuming an aspect so terrible in its appearance as to overwhelm and paralyze the beholder. Well in hand a little time ago, this movement seems now to have passed beyond all control, and to be threatening the whole fabric of our civilization with destruction. Says the reactionary "New York Times," trying hard to be brave and self-possessed, but as a matter of fact in an absolutely "groggy" state of mind—"Old-fashioned strikes signified that associated wage-earners wanted more money, and that the question of whether or not they ought to get it, depended upon whether they ought to have it, or could compel their employers to pay it. The wage is the very last thing men strike for nowadays. Recently most strikes have been for the recognition of the union, on the idea that if unionism were supreme all other good things would fall to labor. This phase has now fallen a little into the background, the very latest fad of these organizations for uplift being the remaking of society and the distribution of property according to their ideas of justice."

The "New York Times" sees clearly enough that something is happening these days; but it does not understand the phenomenon, or, if it does understand it, will not admit its significance to itself, to say nothing of its readers. Nevertheless, here is a hint at least, in this editorial, of the stupendous changes which are now taking place in the labor movement of our time. A half century or so ago, Karl Marx proclaimed, "Workmen of the world, unite." Today, for the first time since that great cry was lifted, the laboring classes are learning to "unite" on a vast scale; and in their union, they are finding so stupendous an amount of strength, that they are beginning to understand that there is nothing in heaven above or on the earth beneath or in the waters under the earth, which can withstand them. This age, I believe, is destined to be memorable forever, as the age which witnessed this awakening of the laboring classes to self-consciousness—to a realization of their power—and the beginning therefore of their ultimate conquest of civilization. Why should there be any longer a question simply of a few pennies higher wage, or of a few hours less work, or even of a recognition of the union? Why should the employees any longer dicker and bargain and fight with their employers for slightly better conditions of toil? Why should these workers any longer continue to beg and plead and threaten—to establish their trade unions and close their shops and maintain their local strikes? Why organize on a scale so small—why strive for ends so trivial—why play for stakes so low? Why not rise to the full measure of their stature and strike to the full measure of their power? United man to man, from land's end to land's end, in one great, universal body of revolt, they can gain not only higher wages and shorter hours and improved conditions of labor, but the absolute ownership and control of the whole industrial fabric itself! Society in the last analysis is simply helpless before their demands, when these demands are voiced in common, and must submit to

any terms that may be exacted as the very price of existence. It is this which labor is discovering today, and it is upon this that labor is now preparing to act. Of course, in the struggle precipitated by such sweeping demands, the laborers will themselves suffer the first, the sharpest and the most long-continued agony. Hence the difficulty of uniting vast hordes of men and persuading them to persevere. But anybody who does not see that labor is every day acquiring more and more of that martyr spirit, which ultimately leads from self-mastery to world-mastery, is strangely blind to all the signs of the times.

No better illustration of the power of organized labor and the helplessness of society when confronted by this power, can be found than the recent coal strike in England. Here were the miners of Great Britain, to the number of over 1,000,000 men, absolutely united in their demand for a minimum wage. Refused the concession of this principle by the owners of the coal properties, the miners agreed to strike upon a certain day, and, at the appointed hour, laid down their tools in every pit in the Kingdom. Instantly the industries of a nation were paralyzed, cold and hunger stalked like spectres into the houses of the people, and the whole fabric of English life seemed to be tottering to its fall. Prolonged conferences were held between the miners and the owners, at the command of the Premier himself. Every effort, from promises on the one hand to threats upon the other, was made to persuade the workers to return to their tasks. But all in vain! With scarcely a break in their ranks, the miners steadfastly refused to lift their tools, until their demand for a minimum wage had been granted. And the nation had no choice but to surrender. The miners could not be forced even at the bayonet's point to work, their places could not be filled, and England had to have its coal. Therefore on a certain day did Mr. Asquith rise in the House of Commons, and, "with great reluctance," as he himself expressed it, introduce for immediate passage a Minimum Wage Bill, embodying exactly that principle for the establishment of which the strike had been originally declared. And when Mr. Bonar Law, the leader of the Opposition, criticised the bill on the ground that it was a "nerveless surrender to the desperadoes of the labor movement," and was interrupted by members on the Liberal benches with the question "What would you do?" he could find no better reply than the weak evasion, "I am thankful the responsibility does not rest upon me." What else indeed was there to do? Once the miners of the kingdom got together and agreed that they would work under certain conditions, or not at all, the issue was settled! These conditions were granted—just as they will continue to be granted, whenever and wherever dictated under like circumstances, until the laboring classes of England have at last come into their own.

Now here, in this English coal strike and its outcome, do we have just one little indication of what is as certainly ahead of us, on a world scale, as the rising of tomorrow's sun. We may like it or we may not—we may believe in it or we may not. Our likes and dislikes, our beliefs and disbeliefs, have as little to do with what is going on today in the industrial world as with what is going on at this moment in the siderial universe in which our planet swims. What is before us are the hard, cold, relentless facts that there is absolutely nothing that the laboring classes cannot have, just as soon as they come to self-consciousness, discover their power, and learn to "unite"; and that this period of self-consciousness and discovery and learning is already with us at this present moment! Said a distinguished English teacher, recently on a visit to this country, in private conversation with me—"Ten years ago we laughed at the idea of a nation-wide strike in any industry. Today it is an immediate possibility in every industry. England will be in the hands of the workers just as soon as they decide to take possession." And what is already true of England will soon be true of America in equal measure. The doom of industrial autocracy, thank God, is everywhere sealed. The day of industrial democracy—the era of the people—dreamed of by every prophet and yearned for by every true lover of his kind, is

everywhere close at hand. By one method or another—by the bullet or the ballot, by syndicalism or by political socialism, the day of the Lord shall come! Significant are the words with which Mr. Simons closes his recent book on "Social Forces in American History"—"Labor," he says, "is certain of victory in this last struggle. All other classes have gained power, only as they have persuaded, bribed, terrorized workers into fighting or voting for them. Now that the working class is fighting its own battles, there is no possibility of defeat."

And what has all this to do with the church? On the surface, very little; at bottom, a great deal! The period of transition from industrial autocracy to industrial democracy may easily be one of frightful horrors, like many of the convulsive transition epochs of the past; or it may just as easily be a period of peaceful adjustment to new conditions and new institutions. If the capitalists, on the one hand, maintain that attitude of brutal antagonism to the aspirations of labor which has been all too characteristic of them in the past, and which is more nearly responsible for such an episode as the McNamara explosions, for example, than any other one thing that could be mentioned, or if the laborers listen to the wild counsels of those leaders of their cause, who are mistakenly, even though sincerely, committed to the policy of "direct action," it is not difficult to see what the future has in store for our civilization. The bloody excesses of the French Revolution, the prolonged agonies of the Thirty Years' War, or the hideous devastations of the barbaric incursions into Roman Italy, are only suggestions of what such madness on either side is capable of bringing forth. Any such eruption of violence or saturnalia of blood as this, however, is utterly unnecessary. And it is just here that the church can do its perfect work.

On the one hand, it can teach the capitalistic class, with which it is closely identified and over which it is capable of exerting so mighty an influence, that the change from industrial autocracy to industrial democracy is inevitable, and is to be welcomed as the next step in social evolution. It can plead the cause of labor—expound its rights, defend its privileges, espouse its aspirations. It can bid the employers to put brute selfishness aside, and for the sake, and in the name, of the larger brotherhood of men, merge their interests with those of the toiling multitudes. It can preach the ministry of reconciliation and sacrifice to those who hold dominion and exercise authority, and thus make impossible that blind antagonism which fosters violence and makes warfare the only open road to peace. It can proclaim what Prof. Henry Raymond Mussey, in the April "Atlantic Monthly," asserts to be the condition of "orderly social progress"—that "Employers recognize that their business is no longer their own, that its social responsibilities outweigh their individual rights in it,—that they must forward as rapidly as they can the process of democratization within industry itself."

And on the other hand, the church can preach to the laboring classes the virtues of courage, self-sacrifice and patience. It can show them that the world is already theirs, and that they can therefore afford to wait and come into their inheritance by orderly and peaceful methods. It can help them to put aside the weapons of force and violence, and to take up the infinitely more potent though less destructive weapons of reason and political control. Especially can it show that the policy of syndicalism, or "direct action," which now seems to be hovering so black and threatening upon the horizon of American labor agitation, has no place in a country where the machinery of political democracy is ever growing in efficiency and in responsiveness to the popular will. It can identify itself with the toilers in their determination to fight for the possession of modern industry; but it can persuade them to fight not on the field of battle but in the arena of political action. With the passing of the old-line trade union, with its ideals of collective bargaining, the joint agreement, the closed shop, etc., and the coming of united action, nation-wide, on the basis of the class-conscious struggle, the next great question in the field of labor is that of syndicalism vs socialism, direct- action vs

political action; and the church must do its part in seeing that the choice is made upon the good and not the evil side.

Here is the two-fold duty of the church in the present crisis. Not to "kick against the pricks"—not to oppose the inevitable—not to resist the onsweeping tide of industrial democracy! But, accepting and speeding the advent of the glad new day, to "prepare the way!"

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KNOWING ONE'S OWN CHURCH.

Rev. Joseph P. MacCarthy.

THE recent report of the "Unitarian Commission on the Church and the Social Question" recommends among other things that the minister "should strive to know the social and industrial conditions, the educational and philanthrophic agencies, the civic needs, of the community in which he lives. He should make the acquaintance of the officers of government, the political and labor leaders, the heads of public institutions, and the active workers for social betterment. He should give as much time to public service as he can spare from his own work." * * * "He should get his people to work on the boards and committees of the local charities, and interest them in the larger measures of preventive and constructive philanthrophy."

For the church it recommends that "Wherever there is opportunity, a church should affiliate closely with the Charity Organization Society of the town or city. Its members should serve upon committees, act as friendly visitors, and in every way seek to enlist interest and co-operation. * * * The church may show its interest in social questions by promoting and maintaining public meetings for the free and open discussion of the ethics of the social order and the problems of society. * * * A church can render valuable service by making, in co-operation with other denominations, a thorough social survey of the community in which it is established."

With a view to determining to what extent the First Parish in Waltham is now meeting these recommendations and to encourage if possible a greater efficiency in social service to the community, a partial "Social Survey" has been made with the results which follow. In each case the items have been furnished by the present officers of the various organizations, or they have been taken from the latest printed reports.

And first with reference to "work on the boards and committees of the local charities," the Parish is represented as follows: In the Waltham District Nursing Association by the President, two Directors and 38 others out of a total membership of 132.

The Circolo Italia Americano, (object to help new Americans), membership 50, mostly American. The parish is represented by the President, Treasurer and 5 of the 17 American members.

The Leland Home (for aged women). The church is represented by the chairman of the Executive Board, one other Director and 46 other members of the corporation.

The Waltham Board of Trade has 156 members: Members of our parish 13.

The Invalid Aid Association. The President and 24 others (of 100 members) are from the church.

The Waltham Charity Club. The parish is represented by the President, Treasurer and 10 others of a total of 30 members.

The Waltham City Hospital has 250 members. The parish is represented by the President, one of two Vice Presidents, the Clerk, the Assistant Treasurer, two Directors and 45 other members.

The Waltham Animal Aid Society. Parish is represented by the President, the Treasurer and 23 others of 100 members.

The Waltham Baby Hospital. The parish is represented by the President, the Vice President, five Directors; 49 members out of a total of 141.

With reference to "the officers of government, heads of public institutions, etc.:"

The parish membership is represented in the city by the Mayor, the City Auditor, the Assistant Postmaster, 12 teachers, the Truant Officer and the Assistant City Librarian; also in two of the three city assessors—one of these two

being chairman. In the Waltham Park Commission the parish is represented by 3 of the 6 members, one of the 3 being chairman.

Outside the city, the church is represented by one member of the Legislature, the visitor for the State Board of charities, by the lecturer for the Playground Department of the State Civic League, by one of the State House Iibrarians and by the Librarian of the State House Reference Library. One member of the parish is a professor in Vassar College, one (a lawyer) teaches in the Bowdoin night school in Boston, and one is Superintendent of the Italian Department of the Dennison House, Boston, and another is teacher of music in the State Normal schools at Salem and Framingham. Waltham, Mass.

RAMBLING THOUGHTS,

On Sunday far from Church and Minister

GREAT have been the changes in religious thoughts and aspirations even within the memory of those living today. What may be called the commercial aspects are gradually being eliminated from the reflective mind, such as seeking God and a pure life for the sake of winning heaven. Instead the soul eagerly turns to the Over-Soul for the uplift and joy of divine companionship now, the blessed consciousness of the real Presence every hour of daily life. We agree with Amiel who records in his journal: "Religion is life before God and in God; the perception of ourselves within the Infinite; the harmony of our will with His will." Quite recently a Presbyterian minister declared: "True religion is true living." We need not hide in cloisters or deny ourselves the wholesome pleasure of the world in order to lead a religious life. We have the harder task of helping, each in his own sphere, to carry on the world's work, and lead a religious life amid its distraction and turmoil. The "petty provincialisms" of the past, as Heber Newton expresses it, are yielding to pure reason on the one hand, and spiritual insight on the other, and we know it is our duty to broaden and deepen our lives just where we are placed, that no external circumstance however adverse or narrow need hinder, or should be allowed to hinder. For, as the sunlight of the bright Spring day penetrates to every nook and cranny, so the Holy Spirit of love and truth finds every open door however narrow it may be, indeed is always waiting for nook, cranny, and door to open.

Vague statements and arbitrary limitations are slowly passing away through the compelling power of clearer insight. Today they who live on the heights in the practice of the true religious life maintain that when Jesus announced "I and my Father are one," he pointed to a goal of consciousness attainable by the humblest of his followers, and that only the absence of spiritual discernment made it seem inapplicable to man.

In place of a limited heaven where a few favored souls may meet we have a universe visible and invisible peopled with God's children; instead of standing before Him in some awful future day, we are in His presence every moment; we live in a spiritual world now, and all these beautiful forms of matter which we love, and may love, are simply the veil before the Holy of Holies.

Death, which for ages was the spectre ever present at the feast of life, is now poetically defined as "the angel who unlocks life's flower-encircled door to show us those we love," and we believe it! In this conviction a Baptist minister at a funeral service not long ago said: "We are not here to sing a dirge but to sound a pean; death is not a defeat but a victory." If his creed demanded limitations to that statement he disregarded them in the inspiration of the hour.

Not so said an aged clergyman more than sixty years ago over the casket of his only grandchild and in the presence of the heart broken mother, but, "I *hope* it is well with the boy, but I have no Scripture to confirm my hope." Today our perception of the nature and attributes of the Father is our Scripture; our experiences of the deathless nature of love is our Scripture; our scientific knowledge of the unity of force, of the ever upward processes of evolution is our Scripture, and so religion as it touches us on all sides has

become a beautiful and sustaining reality which we may hug to our hearts in the storm and stress of life, and in the bright and happy days find a source of deeper and more abiding joy.

In the falling shadows of this Sunday evening it seems good to have lived beyond the Scriptural three score years and ten, to have witnessed these blessed changes in thought, to feel that it is possible to attain to, and one's duty to attain a spiritual perception that banishes involuntary solitude by the almost breathless conviction, "I am not alone, for the Father is with me."

SARAH E. BURTON.

IS UNITARIANISM SPIRITUAL, DEVOUT?

THE great Church papers have recently been reiterating that Unitarianism is undevout, that it "sneers at the idea of universal sin," that it has no place for penitence or the "second birth," that it has no need "for heart-cleansing by the Spirit of God." They affirm that intelligence in religion means the loss of devotion, the cessation of prayer, an indifference to spiritual qualities and ideals.

Unitarians have been forced by their allegiance to science to reject the abstract symbols of the old faith, the theologic explanation given by the old churches of its soul and of the world, and while in certain directions scientific knowledge has destroyed devotion, our leading, our most distinguished Unitarians, scholars, poets, preachers have not lost their belief in the reality of sin, the need of repentance, the habit of prayer, or the love of inner beauty. I know personally a number of these poet-preachers, and, while they are open to the reception of new truth, I find they have the innocence, the faith, the teachable temper of a little child.

And Unitarians everywhere deplore the religious indifference of our times, that cluttered, frivolous, hurried, luxurious, life so many are leading. They deplore that "new worldliness" that passes in disdain the great "acceptances," the great ideas and ideals of religion, and works only for the amelioration of the "external conditions" of human life on the earth.

It is no doubt true that religion means to many to get the good things of this world, good shoes, good clothes, good foods, good houses. How different from that religion which Goethe called the "Worship of Sorrow." Now I want every one to have good food, good shoes, good clothes; I would not take one flower of happiness from the child or youth. Let there be for them smiles, not tears. But after all life is a serious thing, and to make life simple and innocent, there must be the religion of seriousness. The old Greeks felt this, and their loved goddesses Demeter and Persephone had the element of sorrow; they called them the Solemn goddesses," *Theai Semnai.*

I often when I go to church carry a heart as dark and sad as the heart of Demeter when she sat on the "stone of sorrow." But I do not go to church for comfort, but that I may feel my sin, my duty, my divinity, my immortality, my eternity.

The elevation and purifying of the soul, its awakening to the higher and diviner life, is the poetry and beauty of all religions.

JAMES G. TOWNSEND.
Jamestown, N. Y.

THE PHILADELPHIA LEAGUE.

The Philadelphia League held its regular meeting on Thursday, April 4th, at 11 a. m., in the hospitable church at Wilmington, Delaware. The president, Mrs. Charles E. St. John, was in the chair. An interesting report was presented by the Post Office Mission committee, Mrs. J. T. Rorer, chairman; by the recently appointed press committee and others. A contribution of $25.00 was voted to the Anniversary Fund being raised by the New York League to further the cause of Unitarianism.

At the close of the business meeting Miss Low, president of the National Alliance, gave a very inspiring and enlightening report of "The National Alliance, Its Work and Influence." She told of the splendid efforts being made by some of the isolated churches to establish themselves against great odds, gave a detailed account of the Southern Circuit work in its broadening field, and urged great attention to the changes in by-laws, name, etc., which are to be voted upon at the annual meeting of the National Alliance.

Miss Low was warmly received and was tendered a rising vote of thanks, heartily given, at the close of her delightful talk.

A delicious luncheon was then served by the Wilmington members, enjoyed by all during the hour of social intercourse which followed.

ELIZABETH W. HAYWARD, *Secretary.*

The Making of Peace Between Man and Man

By Rev. Alfred C. Nickerson,

of Plainfield, N. J.

WE all realize how high a tribute we pay to a man when we say, "he is a child of God." We know what their shuddering awe must have been who, around the cross of Jesus Christ, exclaimed, "Surely, this was a son of God!" And of old the prophet prophesied, saying, "The work of *righteousness* shall be peace; and the effect of righteousness quietness and assurance forever."

Now, how does this affect all the trouble and turmoil of our own day, the strife between man and man, grown so fierce that the President is besought to appoint a commission to inquire into the conditions of industrial relations? We want a peace maker, and many peace makers, as the world never needed them before. There are more of us than ever, and there is more recrimination and strife. It is a tense situation, from our Central States to California, from our Eastern city of Lawrence to the metropolis and the steel center, and wherever there are many rich and many poor. The strain is becoming a desperate one. It is no mere sensation. It is a proclamation of the antithesis of Christianity rankly growing here. It is wicked now to pooh pooh this strain, to loftily patronize it, to deprecate allusions to it, or preaching about it. If we will not attend to it, it will attend to us, and that right speedily! John Graham Brooks, the well known and widely recognized student of the Social Problem, said, "The real peril that we face is that of a class conflict. To make men disbelieve in it by organizing agencies through which the luminous proof appears that men can do their work together, with good will rather than hatred in their hearts, is as noble a service as falls to us in this world." And this: "If the gulf is deepening between the 'haves' and the 'have nots' we are upon the dizzy edge of a class struggle and a consequent revolution." As strike after strike comes on, as Socialism rages and "the people imagine a vain thing," as labor unions are accused of heinous crimes and members of such unions found guilty of heretofore unparalleled offences; as capitalists organize more closely and pour out their treasure, crying "millions for defence, but not one cent for tribute," as they hide behind the bought and paid for walls of daily journals, as they keep more lobbyist slaves beneath their lashes in federal and State legislatures, as they cry out, because hurt, in some vulnerable part, not yet covered with steel plate armor, hurt by some sharp arrow of social legislation which pierces their heels as they fly, I am sometimes persuaded that the one set of themes for a preacher on Sunday, in our days, should be Money, Labor, Profits, the Making and Unmaking of Character, Poverty, Industrial Injustice and Human Suffering, even as our grandsires heard conscientious preaching on Lost Souls, an Eternal Hell, the necessity of Immediate Repentances, The Wrath of God, The Way of Salvation. Ours is a modern rendering of a true plan of salvation, social salvation, a true teaching of the mounting, (high and hot now) of divine wrath in the veins of God's conscientious children! Ours is a true doctrine of lost souls, souls lost in mercenary morasses and acquisitive blindness; ours a new theory of labor, co-operative and so fraternal; a new responsibility for human suffering, (not to increase it with tortures, but to lessen it with tenderness). And, also, character making as result of living, day by day, the end to be salvation and happiness or death and woe. The old teaching had an advantage over ours, in that it drove men into the church as into a stockade, where they were supposedly safe, while ours drives them out, their indignation at home-thrusts proving a blistering fire, self-kindling, so that the atmosphere they declare too hot for them. We have always heard that the souls of the righteous are cool and comfortable where the souls of the unrighteous are tortured and burn. We see no

reason to doubt this truth, and say, with Shakespeare, "Let the galled jade wince!"

And, is it not our duty, in looking abroad on human life today, in its amazing mazes, its topsy turvy conditions, its whirlpool rapids, tripping and sinking so many earnest strugglers,—is it not our duty to remind ourselves of certain facts never to be lost sight of? One is, that as Christian men and women we are always to feel first with the most needy. Just as Jesus did. "One is your Master, even Christ!" Do not forget it! The people about us who should have the first and the most consideration, always, are they who are least able to help themselves, they who are most badly circumstanced, they who are handicapped in any way for life's hard tussle, not only by sickness, poverty, or any physical disability, but by quicker tempers, smaller brain capacity, inability to make the most even of what they now are, and social destitution, being without influence, and almost defenceless against the better off. This is, as I understand it, the initial position in service truly Christian, the prompt feeling for "the under dog in the fight." And your *heart* will not lead you astray! Get a shield for it, out of that wonderful Scripture armory! This one will do, "Out of the heart are the issues of life." We, and the whole country, are indignant over certain crimes committed by individual members of labor unions; we, and the whole land, stand shocked at murders said to have been done by strikers. We say, in every case of the sort, "We will not stand for that!" No! But look more deeply and widely, never losing sight of the Christian ideal of compassionate helpfulness. Every fair person admits today the right and necessity for laboring men and women to organize for their own protection and prosperity. Mr. John Mitchell, who is said to be a good man, names five purposes of modern trades unionism, "a minimum wage; an eight hour day; prevention of child labor; sanitary and preventive laws; and the right of trial by jury, free speech and a free press." Is there anything wrong, anything inhuman, or unfraternal about these aims?

There are those among us who go hunting for other things. Suppose you want a certain wild or half wild creature for its skin! You corner it, after arming yourself with some stout cudgel! You summon it to surrender! Naturally it does not care to, valuing its freedom, so you hit at it; it dodges, you miss it. Then you get it where you are quite sure of it. And, as you strike again it flies at you, it scratches and even bites, you get flushed and angry, and call it bad names, say it is ugly, vicious, murderous; and soon you slay it and own its pelt! But, I fancy, with your satisfaction, if there is any manliness in you, you feel some shame within, for yourself, even if you have no compunction for the small, trapped, weaponless creature whom an armed man, twenty times as big, has slain!

The uneducated, underfed, poorly clothed, insufficiently paid people, whom you feel to be, oh, so much your inferiors, inheriting no quickly acting and widely ranging brain, like yours, unschooled, unfriended, perhaps far from their native land, strike, when their poor dole of bread is threatened, their rent for miserable rooms endangered, their already half starved and overworked children crying for ordinary necessities, they strike with whatever weapon is at hand! Life, even to them, is sweet! Our American Declaration of Independence declared truly that "*all men* have a *right* to life, liberty and the pursuit of happiness," and, the secretary of the Massachusetts governor has shown, in cold type, that the Lawrence strikers, some of them at least, did not have enough paid them to afford them life and liberty, to say nothing of happiness. Theirs was a wage insufficient in these high priced times to maintain their vigor, liberty they had not, being held to their tasks by sordid necessities, and happiness none can pursue who are so weary each night that in them is no heart or hope for anything but physical repose. Can any of us be charitable enough in interpreting the words and actions of such people! Put yourselves in their place! Study the Golden Rule! Look to Jesus! Where would he stand, what say and do? Josephine Shaw Lowell, one of the noblest women we

have ever had in New York and vicinity, wrote to a friend, away back in 1883, "I more and more feel, the more I see of these suffering people, that things are all wrong. It cannot be right that men should slave all their days for bread and butter. They do need time for some amusement, or at least for rest, and they do need money enough for their labor to enable them to lay by for a sick time or for old age, without giving up all that makes life worth living." I think this is the way Jesus would have felt and spoken! and I think Mrs. Lowell acted as he would have done. For, she had the courage of her convinctions!

We live in a time of great moral cowardice! Just at this time of the year we are summoned to hero worhip. Two men, who were never afraid to do their duty, loom large and beneficiently on our national horizon, even as each year, in our globe's ellipse, we come face to face with certain burning and shining planetary lights. So Washington and Lincoln again squarely face the sun! But I am going to speak of cowardice, unblushing, and regnant here! A perfect conception of a coward would be a person, appearing to be a man, who should grasp and steal from a child or a woman. This sort of person would be the very essence of a craven. And if his robbery is under cover of friendship or patronage it is the more culpable because it is the act of a sneak. When a coward robs a woman or child, in the open street he can be seen, and some righteously indignant person can knock him down; but when indirectly, covertly, he purloins the legitimate earnings of half starved and poorly paid employees, shaving their wages close to the mere subsistence line, he is more despicable than the street thief! When he lends money at exorbitant rates, taking advantage of a poor woman's necessity, skulking behind the pretence of obliging her, loaning thirty dollars at two dollars and fifty cents a month interest, and finally receiving fifty-four dollars from his victim, with eighteen still demanded by him, you see in that man an arrant coward! When, in cotton factories, children are given fifteen cents a day for their labor and the increase of child workers is twenty-seven per cent. in ten years, there are men hiding behind the aegis of respectability who are willingly pocketing the larger share of these infant earnings and pretending not to be ashamed. A robbery that is indirect is twice as criminal, in the sight of heaven, as is that of the highwayman who puts a pistol to your head to make the delivery of your cash more expeditious. Dick Turpins and Robin Hoods, when caught, were strung up with little ceremony, but our indirect operators are deferred to and given places in our national Congress. They can "pay their way," with the sweat of the oppressed. When there is a celebration of Independence Day in our country, and flattering speeches gaily fluttering from every stump at election time there must be many persons who blink and cringe somewhat as they think "what fools these mortals be," what a travesty of independence ours often is, and how, when "the dear people" are supposed to be having their way, they are being subtly driven in the way of the politicians who are not courageous enough to openly disavow the customary deceit. As with poor, ignorant, badly circumstanced people we must be considerate of conditions, so here, we must remember who the drivers, the whippers-in, the glib tongued persuaders are, who try to make black appear white! They are our prosperous, educated, successful men, who have influence and means, and whose end is selfish, mere greed. It is claimed that nine-tenths of our best lawyers are retained by railroads and other corporations to out-bid the will of the people in fighting government, state and nation. And Mr. J. G. Brooks testifies, after all his years of impartial study and investigation, that, "It is doubtful if any bias exists today that acts with more blinding power upon men than the bias associated with their money income. There is, he declares, scarcely any rich source of pecuniary profit for which the average citizen will not find ethical justification." The New York Times held up to us, the other day, a picture of a man, representative in Congress, probably eupeptic, sleek, comfortably off, who laughed at the humane legislation proposed, to make poisoning in the match

making industry, by white phosphorus, impossible. But when just one poor victim was brought before the House our honorable Congressman paled, turned and fled. "Thus conscience doth make cowards of us all." And the paper admitted that the matter is being treated in a cowardly way by the ways and means committee. It was indeed a "mean" committee, and "there is a 'way' which is the way of death."

The Democrats opposed the bill, because favored by a Republican President; the Republicans dodged the reform last year and substituted for it an investigating committee. "A plague on both your houses!" "The Times" bids them act as men, not partizans! But how easy it is for men to see other's faults and to be blind to "beams in their own eyes!" We fairly flame with indignation at some editorials in highly respectable journals now a days. They are meant to be so plausible, and are so cowardly mean! They see all the faults in poor strikers and their unwise advisers, and, truly, they are most easily seen! And none of us condone the crimes of the struggling people or their breaking of the law. But, oh the pity of hiding behind the assumption that "the dear public," "the wronged consumers," are so righteously indignant at the inconveniences to which they are subjected, and, anon (getting behind the screen of threatened anarchy), to throw out from both these barricades heavy condemnations and accusations toward the people already down and out, beaten and crushed, not knowing what they ought to think or where they ought to go, till one's heart cries out, "Is there then no one to speak for 'the under dog in the fight,' no one to see his side, no one to call attention to the insufficient wage, the miserable tenements, the overdriven and over-tired bodies of our fellow men and women! If 'consideration' does not 'come out and whip the offending Adam out of' (us) then Socialism will come and put up its fight! And we do not believe in war, industrial or other! We want peace between man and man!"

Socialism teaches strife and eggs it on! But there is a better way; a way, however, which we will not, as yet, walk in. Dr. Devine, in a recent *Survey* editorial, wisely says, "Our goal must be peace based upon a sure foundation of fair dealing, a decent standard of living for workingmen's families, a normal relation between profits and wages, between incomes and the cost of living, between the interests of producers and consumers, between private and public interests." "Business," which profess to be dead-set against Socialism is helping it immensely, by admitting that mercantile and industrial life is a fight, that it is "each man for himself, etc.," that, as one of their spokesmen has recently said, "money getting is the *inspiration* of business and that it is doubtful if any other motive will ever be practicable," and, finally, that the greatest success comes now-a-days when men lose their personality in the perfecting of a business organization. The pictures before the world today show a great creature with huge beak and pitiless talons swooping implacably down upon the poor Persian lamb of a republic, "from its mother's womb untimely ripped," or pouncing on the modest Tripolitan mole, burrowing deprecatively in its own ground. And this picturing in the large is numerously duplicated in the small wherever money has become the prime motive of men's existence. Before the face of today's industrial and commercial crises we cannot say peace, save ironically, for there is here no peace. "There is no peace, saith my God, to the wicked!"

For many years many good people, in various ways, have been fighting a thirst, the indulgence of which, by their neighbors, has reduced hundreds of thousands to poverty, densely populated our jails and prisons, been responsible for innumerable crimes and the prodigal waster of oceans of money needed for the purposes of an advancing civilization. But during the last century there arose among our people another thirst, resembling the first in its virulency, but more demoralizing in its social and moral effects, the craving to be "rich beyond the dreams of avarice." This dissipation has the land by the throat. Men are not content to satisfy a normal monetary thirst. Becoming topers they drink on for the sake of the guzzling. They put into their cup

and drink up many things well worth keeping. Sometimes honor, far more precious than Cleopatra's pearl, is so dissolved; sometimes friendship is thus evaporated away; sometimes the love of wife and little children is drowned in this delirious drinking; sometimes, as in the case of the forty million dollar millionaire, suddenly summoned to his account and buried from a Fifth Avenue church last week, it is said, of such a consumer, "he had not and wanted not a friend in all the world!" He had surrendered all to Mammon! How many there are, termed successful Americans today, who, plunging recklessly, "make a solitude and call it a peace!" Is it not time to fight this hydra of excessive accumulation, to lessen chances for its indulgence, as we lessen saloons, to dwell now as earnestly on its evils as we have enlarged on its benefits, to publish statistics about it as we have set out facts about drink, to warn the young against its siren voice and its seductive ways, to urge them, with all the faith and love there is in us, to care for better things, that their happiness may be saved, and their country's! And that there may be peace between man and man! In that better day a man shall not look at his fellow man to ask what can be got out of him, but rather of what may be found *in* him, to appreciate and to cherish. In co-operation men learn to trust each other. Democratic methods bring people together, as strife for individual gains separates them. If even in single families quarrels over money so often part brothers and sisters for a lifetime, what can we expect from the whole of human society when this discord breeder is so willingly entertained! Let us love simplicity, moderation in getting and spending, the square deal for the poorer off, the things within us which make for peace and the things whereby we edify one another. In no other way can we become peace makers, not otherwise can we have peace between man and man!

Feb. 9th, 1912.

"The triumph of Unitarianism will be not to the ascendency of one sect, but to the harmony of all."—*James Martineau.*

OUR READERS' EXCHANGE.

[We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR].

THE UNITARIAN IMPRINT.

Editor of the UNITARIAN ADVANCE:

There is a case which has a bearing on the question of the Unitarian name on our publications and which should be known by those who do not know it and should not be forgotten by those who did know it. It goes a step further than the denominational label and relates to the religious imprint.

Rev. A. W. Gould got out some of the very best Sunday School lessons on nature that have ever been published. They were accurate from a scientific point of view, they were charmingly written for children and well illustrated. They were the Mother Nature Series. Some then said that these lessons could have a much wider use if they did not bear the Western Sunday School Society imprint. I do not remember, but I think that Mr. Gould did not object to having the society's name left off. Anyhow Mother Nature's Children has been published by Ginn and Company and has had a wide general use. But some public school teachers said to Mr. Gould that if he would leave out of the lessons the religious tone and the references to God, the lessons would be widely used by the public schools. That would have meant that they would have paid out better and would have reached a large number of people. Mr. Gould, a radical man, said he could not leave out the religious part of the lessons, even though it had purposely not been made over prominent, for it was for the religious purpose that they had been made. What he had in mind in making them was to lead to the thought of God's care in nature and to all the elements of the religious life which are so forcefully suggest-

ed in the closing paragraphs and the quotations at the end of the chapters. The religious element stayed in and it is in the book published by Ginn. I think we must feel that this was a wise and brave action on the part of the author; and all the more so, if all the circumstances might be known.

Where it can be made a mere matter of expediency some of us would gladly leave off the denominational name. It is often clumsy and unnecessarily obtrusive and something better might take its place. But where a principle is involved we will keep the name surely. And that is the case often now. There are those who hesitate at the name because they hesitate at what it stands for, and we want them to have the thing which the name has come so clearly to represent. It is practically very useful. And to take the name off while it is attacked seems a bit like cowardice.

HENRY T. SECRIST.

MEADVILLE THEOLOGICAL SCHOOL.

The following report of the Committee on Instruction of the Board of Trustees of the Meadville Theological School was presented to the Board of Trustees at its regular meeting on Monday, April 1, 1912.

On January 29, 1912, Professor Frank C. Doan, Ph. D., addressed a letter to the Committee on Instruction of the Board of Trustees of the Meadville Theological School, asking that the committee investigate a situation that had arisen in the life of the school, and tendering his conditional resignation of his chair, to be acted on in accordance with the committee's findings.

The point at issue concerned the relations of the department of Systematic Theology and the Philisophy of Religion to the department of Homiletics and Pastoral Theology.

The Committee on Instruction, having thoroughly investigated the situation, having heard testimony from all—both professors and students—who wished to appear before it, and having diligently examined various written statements submitted for its consideration, has not found such invasion of Dr. Doan's freedom as, in its judgment, would justify his voluntary retirement from his chair; and the committee therefore affectionately urges Dr. Doan to withdraw his contemplated resignation.

(Signed) RICHARD W. BOYNTON,
L. WALTER MASON,
MINOT SIMONS,
Committee on Instruction.

THE NEW YORK LETTER.

THE month of April brought to our churches Easter Sunday and with it all the semi-attached, the semi-detached and the unattached who attend church regularly—but annually. That one breath of the intoxication of numbers must last some of us many a long day but it is a sweet savor even in memory. What a buoyant and rejuvenating day it is—the one day of all the year when the sermon fairly preaches itself and the aggregate mind is most manifest—and how its reassuring message lingers in our winter-weary hearts. And when Easter is past the end of the church year is just before and vacational plans come to the fore. But some substantial weeks must intervene and *crescendo* rather than *diminuendo* be made the effort and the word.

The month has taken the secretary of the conference, Mr. Badger, to far fields. Lingering for a time at the Meadville Conference at Erie on his onward way he preached two Sundays in Oklahoma City and one in San Antonio lending a helping hand to their incipiency. Just before starting he preached the Easter sermon at Poughkeepsie and though the Vassar girls were on vacation a larger number of the townsfolk than ever before turned out.

Mr. Sunderland spent a number of weeks in the Ottawa Church and the people were hoping to have him make their work his own. It has been decided to continue the summer services in New York City during the coming summer and they will be as in other years under the charge of Mr. Harvey. How the work goes in the churches brief summaries of their work will tell.

The Branch Alliance of the Church of All Souls, N. Y. City, whose weekly sessions have been devoted to a reading from and study of Browning and of Emerson's *Journal* on alternate Wednesdays, closed those sessions on the first Wednesday of April. They have been especially largely attended and prosperous, during the season just closed. The Emerson readings began several autumns ago, before the first volumes of the *Journal* were published, from advance sheets which Dr. Emerson sent to Mr. Slicer, of certain parts. Interest in these readings and expositions has continued unabated. On Easter Sunday the church was filled with an audience that listened with close attention to the first of a series of discourses on The Immortals: The especial significance of this series arises from its discussion of the question whether immortality is an inheritance or an achievement. The Easter music was elaborate and inspiring, the regular quartette and organist being assisted by a violinist and harpist. In the afternoon the body of the church was well filled with children of the Sunday School, and those from the settlement families and others to whom, after interesting stereopticon pictures had been shown, blooming plants were given. It has been discovered that some of these children preserve their plants from one year to another. The sessions of the Employment and the Benevo-

lent Society and of the Mission Sewing School continue, but will soon close until autumn. The Settlement work at the Warren Goddard House in East 34th St., in the interest of which the church makes its largest annual contribution—larger even than to the A. U. A.—continues its work throughout the year, though in summer part of that work is concentrated at Green's Farms, on the Sound, where the Society has a farm and buildings, to which to send those, both children and adults, especially needing the air and rest of the country. Activities still go on at the houses in 34th St. in the summer season, but the classes are less numerous than in cold weather. There is but little abatement in summer in the Church's other social betterment activities; in some of them, none. On Easter, several children were christened, and from the pulpit were read the names of those who, during the year, had registered as members, or as regular attendants on the services.

On Tuesday, March 19th, a Men's Club was organized in the Church of the Messiah, under the name of the "Robert Collyer Men's Club." This organization starts out with about fifty members and an abundance of enthusiasm. It is under the presidency of Mr. David W. Brown, a well known patent lawyer of New York City.

On the 14th and 21st of April the first two memorial windows of the new series were dedicated. The entire series is as follows: (1) Moses before Pharaoh, (2) Elijah before Ahab, (3) Socrates before the Athenians, (4) Christ before Pilate, (5) Savonarola before Lorenzo, (6) Luther before Charles V, (7) Knox before Mary Stuart, (8) Latimer and Ridley at Smithfield, (9) Wesley preaching to the Miners. (10) Theodore Parker at Boston Music Hall. All these unite to set forth the history of the long struggle for freedom in church and state. The Social Service League has held meetings throughout the winter every other Friday night, with an attendance running from fifty to over a hundred people. It has accomplished much work in the way of backing good legislative measures and fighting bad ones. In a competition among the churches of New York for a prize for the selling of the largest number of Red Cross Christmas Seals, the Church of the Messiah won the victory with a sale of over 12,000 Seals.

The membership of the church has continued to grow. Since October over fifty names have been signed to the Church Book. Dr. Collyer was never in better health. On Palm Sunday he conducted the service and preached the sermon with great vigor throughout.

The Annual Meeting of the Church of the Saviour was held on Monday evening, April 1st, at 8 o'clock. A much larger number of the parish than usual was in attendance. The reports showed increased activity along the various lines and some new activities started, notable among which was a Young Men's Discussion Club numbering between thirty and forty of the young men of the parish. The music committee reported that a new organist and choirmaster, Mr. William K. Kraft of the Music Department of Columbia University, and a new choir, consisting of Mrs. Bessie Clark Branian, soprano; Miss Marguerite Dunlap, contralto; Mr. G. S. Tamlyn, tenor; and Mr. Francis Rogers, baritone, had been engaged, to begin May 1st. Miss Emma Low reported that the women of the congregation who had been pupils of the late Mr. George C. Brackett, had raised the sum of $1,500 as a Scholarship Fund, to be known as the "George C. Brackett Scholarship Fund" for the school at Shelter Neck, N. C. The gift was reported of a handsomely carved lectern, to be placed upon the platform below the pulpit and used at all informal services. It is expected that the lectern will be finished for the opening of the Church in the Fall. It was also reported that through the great generosity of one of the parish the glass in the ten clerestory windows is to be changed. The old glass now in place shuts out the light to such an extent that artificial light is necessary at the morning services. The new windows will be placed under the direction of a member of the parish who is connected with Messrs. Cram, Goodhue & Ferguson. At the suggestion of the minister the congregation authorized the Trustees to appoint a Social Service Committee of the parish.

Mr. Lathrop has been acting as minister of the Willow Place Chapel as well as of the church through the year, and his report of the work done there has many interesting features. Among the various Chapel clubs is one known as The Riverside Improvement Association, which is a group of a dozen or so men of the neighborhood organized for the benefit of the neighborhood, as the name suggests. Under the very able leadership of Mr. W. A. Spelman, these men made a canvass of the neighborhood which revealed the fact of the wholly inadequate wage of the scrubwomen. Their figures proved that twenty-two cents a day was the sum for food and clothing in families ranging anywhere from two and three to seven and eight. A proper statement was drawn up and letters addressed to the superintendents and owners of the buildings in Manhattan, after Mr. Brooke had had a conference with some of the superintendents. Already six buildings, including the Singer Building, Produce Exchange, Atlantic Building, Telephone Building, etc., have responded, and the wages of at least 250 of these women raised, some fifty cents, some one dollar a week. This association is also at work on securing a new school building, recreation pier and a club for those out of employment in the neighborhood. Miss Whiting's report showed that one-third of the Brooklyn children sent to the country last Summer on the Tribune Fresh Air Fund, had, through her energy, come from the Willow Place section.

On Thursday evening of this week the second meeting of the Young Men's Discussion Club was held at the home of Mr. Albert L. Mason. "Trade Unionism" was the subject of discussion, and the topic was introduced by

four of the men, representing various standpoints. The next meeting will be at the home of Mr. Howard Maxwell, when "Employers' Liability" will be thrashed out. On Easter Sunday a class of twelve were confirmed in the Church from the Willow Place Chapel and seven other persons united with the church. Following the service some 125 persons remained for communion. In the afternoon the two Sunday Schools of the parish united for the Easter Festival at the Church. The minister and Mrs. William I. Nichols addressed the schools. It was a successful gathering of more than 250 children, each of whom went home with a potted geranium. In the evening the minister preached an Easter sermon at the Willow Place Chapel. Friday, April 19th, was the seventieth anniversary of the organization of this church as the First Unitarian Congregational Society; the traditions run back to beginnings in 1833. Ours is the oldest church of the Congregational order in Brooklyn.

The Second Unitarian Church, Brooklyn, of which Mr. Dutton is the minister, made Easter Sunday a home-coming day for the church. A special invitation was sent out, with poems by two earlier ministers, Mr. Longfellow and Mr. Chadwick; and a good congregation responded.

The church sale this year was a remarkable success. In spite of most unfavorable weather the receipts were greater than ever before, and amount now to over a thousand dollars.

Considerable improvements are soon to be made in the church building. Electric lighting will be installed, with two large Gothic chandeliers of handwrought iron made by Caldwell, New York. Tiffany will decorate the chancel of the church and the Sunday School room is to be refurnished and a hardwood floor and electric lights put in. The grounds, too, are to be improved by sodding and planting.

Mr. Dutton has given a valuable series of lectures in February and March, at the Brooklyn Institute of Art and Sciences, on "English Democracy."

The Sunday School and Alliance are in good condition, and the Men's Club has held interesting meetings each month throughout the year.

The Brotherhood Church in Jersey City has proven one of the most interesting enterprises of the year. It has been true to its name as it has on its Board of Trustees a Catholic, a Methodist lay preacher, a Socialist, a Unitarian. Each Sunday evening meeting is followed by a discussion. There is the inevitable conflict of ideas between those who desire things spiritual and those who desire things sociological but there is a spirit of fraternity and co-operation. There has been an average attendance of seventy-five. A large number of men proportionally are interested and there is a deep spiritual vigor which is most suggestive of future power. The discussions are earnest and intelligent showing real interest in the real things of life. The great difficulty is the financial one which, as those interested are people of small means, will bring this promising movement to an untimely end unless large hearted friends come to the relief of Mr. Ives in his brave struggle. All it needs is a helping hand along the first rough steps in order to develop into a strong independent organization.

The Passaic church reports a successful year with larger congregations and increased finances. Mr. Swisher's musical abilities have met with a wide appreciation in the community and been given frequent opportunity for expression and he has generously shared his lecture-recital on Chopin with several of the other Jersey churches. He is preaching a series of sermons on Religion and the Arts, architecture, painting, music and poetry. An interesting young men's club which bears the name of the Hermits has been started.

The New Jersey Associate Alliance held its annual meeting on Friday, April 19, with the hospitable Rutherford Alliance. Miss Padgham delivered the address of the day on "In the Light of Experience."

The trumpet that sings of fame may not clarion forth such chronicles of quiet ministries but they mean life itself to many earnest souls. The Easter invitation which the Second Church of Brooklyn sent out to its people with its beautiful words, "This is our home-coming day; a day of sacred memories and forward-looking thoughts. Let every one come," expressed the thoughts and deep emotions of the workers in its tender poem of John White Chadwick.

"We have yearned together to know the truth,
We have found her a spirit of fadeless youth;
We have held her fast with a loving ruth
  In her own little church on the corner.

There are grander churches—a hundred times
In all the countries in all the climes,
But not another such music chimes
  For us as the church on the corner.

'Tis a music tender, and sweet, and low:
It stills our hearts as we hear it flow
From the heights where our loved and sainted go
  From their dear little church on the corner.

God bless us! And, with lashes wet
For the dear, dead friends we may not forget.
We will fix our minds on the Better Yet
  For our own little church on the corner."

EDGAR SWAN WIERS.

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THE MEADVILLE SUMMER INSTITUTE

The Institute will be held the coming summer and will begin on Tuesday, June 25, continuing for two weeks. This year the main attention will be given to the study and teaching of the Bible. There will, however, be conferences and lectures on more general subjects. The lecturers and special topics will be published later.

NEW ENGLAND LETTER.

"THE property of the (Second) Church in Copley Square (Boston) has become so valuable that the pressure to sell could no longer be resisted. It is hoped that the society may soon decide on another location and build a new church." This was the brief and peremptory announcement which was made by one of our denominational journals, regarding quite the most important transaction which has taken place among New England Churches for a long time. There is tragedy in connection with it, too; though nobody need express any surprise at the outcome of this situation, and any visible lamentation would be distinctly of the crocodile variety. That such a state as this would eventually develop unless heroic measures were adopted to prevent it has been perfectly obvious for a long time. When Dr. Charles W. Eliot only a few years ago at a meeting of the Unitarian Club of Boston ventured to suggest that there were too many Unitarian churches in the Back Bay, and that somebody ought to unite with somebody else, a genuine tempest was raised, each of the ministers involved pointing to the other with the declaration, "thou art the man." Of course it has been too late to do anything toward the salvation of the Second Church property to the cause of Unitarianism for some time. Doubtless it is quite silly to suppose that it is possible for us to compete with automobile garages. Ten years ago, however, a little farsighted manipulation on the part of some of the members of that church, who cherished its traditions, who recognized its unparalleled location and thereby its opportunity to do a great work for our faith, might have averted this present tragedy. But as the matter stands now, there seems little else to do than put it down as one more indication of Unitarian worship of the golden calf. The future of the Second Church is problematical. The first suggestion, after the resignation of Mr. Van Ness as minister, was to unite with the South Congregational. That plan seems to have been abandoned, however, and the next move, so far as definite information can be obtained, is problematical.

It may be interesting and entirely apropos in connection with this incident to quote some of the figures whch have been obtained in connection with a religious census of the Back Bay which has just been completed, and which throw interesting light on certain relations of some of the Boston Churches to their immediate communities. The district covered was that lying between Arlington Street and Massachusetts Avenue and extending from Boylston Street to the river. Within this district 190 families gave denominational preference to the Unitarian body. But out of this entire number only one family declared itself as affiliated with the Second Church. Ninety-five of them were affiliated with the Arlington Street Church, forty-five with Kings Chapel, thirteen with the First Church, and twelve with the South Congregational. It is interesting as a matter of general information that only four Christian Science families are resident in this section. The fling is often made at Boston that it is a particularly fertile field for freak religions and for new "isms" of a near religious nature; but this contention is not borne out by the results of this census. Though the imposing Spiritualist temple is in this district, no resident family reports it as a chuch home.

The next great event in Unitarianism, which will affect not only New England, but the entire denomination will be the exercises of Anniversary week. In due course of time the detailed announcement of the meetings of the week with the speakers and their subjects will be made. It is sufficient in this connection, however, to note the fact that several important changes are to be made in the arrangement of the program and that somewhat radical departures from the custom of previous years are to be instituted.

The Sunday evening meetings at the beginning of the week which for the past three or four years have been conducted under the auspices of the Fellowship for Social Justice, have compelled so much attention, that a new aspirant for that particular period has entered the field. This is the Association itself. It is not yet known whether the Fellowship will make any attempt to hold its meeting as in former years, and it ought to be said in all fairness that the plans of the Association will immediately be abandoned if the Fellowship proposes to maintain its precedent. With this alternative in mind, however, the secretary of the Association is arranging a missionary meeting for Sunday evening at which reports and greetings are to be brought from representatives of various parts of the country. All the larger conferences will be represented, particularly those of the middle and far west, and the progress of our work in college town, and allied movements will be described. It will be a great cause for sorrow on the part of many of our older and more socially inclined constituents to learn that the customary reception at the Somerset Hotel on Monday evening is to be abandoned this year. Through some misunderstanding it is impossible to obtain the use of the hotel for that occasion, and in place of it a public meeting is to be held at Ford Hall. The exact character of that meeting is not yet determined, but it probably will be arranged under the auspices of the Department of Social and Public Service. It is very likely that the specific topic will be some phase of the labor question, and the addresses will be made by recognized leaders in this field. The business sessions of the Association instead of occupying portions of two days as in the past will this year be confined to a single day. Tuesday being given up for this purpose.

On the evening of Tuesday the Conference sermon will be delivered by L. P. Jacks, Dean of Manchester College, Oxford, and Editor of the Hibbert Journal. Mr. Jacks has a wide circle of friends in this country, not only

through his writings, but through personal acquaintances made several years ago upon a previous visit, and this announcement will be cheerfully received. Wednesday will be devoted to departmental conferences including the Berry Street conference for ministers. The Festival which time out of mind has been held on Friday evening, and has been considered the grand culmination of all that the week has developed will be placed in the very middle of the program, to occur on Wednesday evening. This is in response to a widespread and thoroughly reasonable request on the part of ministers and delegates coming from great distances, who in the past have frequently been obliged to leave for their homes before the conclusion of the week's exercises. The meetings of Thursday and Friday will follow the usual custom—the Young People's Religious Union occupying the afternoon and evening of the former day, and the Sunday School Association meetings occurring on Friday. It is too early to foretell the possibility of dramatic situations in connection with these meetings, though materials for such events are not at all lacking. The obvious race in New England is for election to the board of directors of the Association. Through the activity of Mr. Park of the First Church the names of Mr. Brown of Kings Chapel and Mr. Dole of Jamaica Plain have been placed upon the nomination blanks and the Association will do well to secure the services of such men as these upon its board of directors.

The ministers "quiet day" at Chestnut Hill on the 16th of April was attended by a group of between sixty and seventy of our clergymen gathered from all parts of New England. This custom it will be remembered was inaugurated at West Newton a year ago and was so successful that its continuance was determined upon. Certainly the conditions at Chestnut Hill were ideal for creating the atmosphere which was hoped would exist. The splendid new Gothic Church and the material surroundings admirably sustained the spiritual purposes. The exercises opened with a communion service conducted by Rev. A. M. Lord of Providence, and the sermon was preached by Rev. Theodore C. Williams. Luncheon was served at the Chestnut Hill Club, and in the afternoon a delightful organ recital was given by Mr. Ernest W. Harrison, the organist of the Chestnut Hill church.

On the evening of the same day, April the 16th, a significant event was held at the Hotel Bellevue in Boston celebrating the twenty-fifth anniversary of the ordination of Rev. Edward Hale, minister of the Chestnut Hill church and formerly a professor at the Harvard Divinity School. The event was entirely in the nature of a surprise to Mr. Hale and was attended by a large number of ministers who were formerly associated with him and who came under his influence at the Divinity School. The entire matter had been very quietly and admirably arranged by Mr. Cornish of Hingham and was a genuine and spontaneous expression of the affection in which Mr. Hale is held by all who have ever come within the range of his personality. A gift of a beautiful piece of silver was made to Mr. Hale, also a portfolio containing many letters and expressions of appreciation and gratitude from Unitarian ministers in all parts of the country. Those who have known Mr. Hale are under a genuine obligation to Mr. Cornish and others for this opportunity to express their sentiments.

A distinguished visitor to New England during the past month who created a distinct impression whenever he has appeared upon the public platform, has been Dr. Stanton Coit of the Ethical Society of London. Dr. Coit is a pronounced radical in religious as well as in political and social matters, and the fact that he was originally an American citizen and knows American conditions gave distinct weight to many of the criticisms which he had to make upon conditions in this country. He appeared early in the course of his visit at a joint meeting of the Unitarian and Universalist ministers at Channing Hall, later at one of the Ford Hall meetings on Sunday evening, and then at numerous gatherings of Socialists, equal suffragists, and religious liberals.

An interesting incident occurred at Harvard College on Good Friday, which was marked by the celebration of the Lord's Supper in Appleton Chapel for the first time since 1886 when compulsory chapel was given up and the college church supplanted by the present system of a board of preachers. This service was the more noteworthy in that it was held at the request of the students themselves, which is a marked illustration of the development of religious life at Cambridge. This year the Chapel service has been held in the morning and the change has resulted in a larger attendance of college men, while ministers of the neighboring churches report that no marked depreciation in the attendance of students at their churches has been noticeable.

The April meeting of the Sunday School Union of Boston, bringing to a close a most profitable season, was held on the evening of the 15th at Jamaica Plain. The address of the evening was given by Rev. Adelbert L. Hudson of Quincy, whose topic was "The Use of the Bible in the Sunday School." Among the local conferences scheduled for the month of May is to be noted that of the South Middlesex to occur on the 8th of the month with the First Parish in Lexington. The program is to be devoted distinctly to the consideration of modern social problems. The principal speakers are John Graham Brooks who will consider some of the aspects of the pressing labor difficulties, Mr. George Anderson who will speak upon the minimum wage, and Rev. F. K. Gifford, the secretary of the Fellowship for Social Justice. The spring meeting of the South Middlesex Federation Y. P. R. U. will be held on the evening of May 19 at the Unitarian church in West Somerville. The speaker has not yet been announced since the committee is desirous of securing the service of some man from another part of the country,

who will be in attendance at the meeting of Anniversary week.

Ministerial changes are "few and far between" in New England at the present time. The moving spirit does not seem to be particularly dominant. And churches with vacant pulpits, like the stock market, are peculiarly conservative, possibly awaiting the outcome of the National political party conventions. Rev. Adolph Rossbach of Belfast, Me., has accepted a call to East Boston, and the society proposes to engage upon a vigorous movement to meet some of the splendid opportunities for serviceableness which face it. Rev. J. N. Pardee has resigned his pulpit at Bolton, Mass., after a service of several years there, completing a term of forty years in the active ministry, and will devote his time and service to the study and solution of rural problems, regarding which he has come to be recognized as an authority. Rev. A. J. Coleman has accepted a call from East Bridgewater, Mass., and he will also continue to conduct the services of the church at Randolph which will be held in the afternoon. Rev. A. D. K. Shurtleff was installed at Wayland on the afternoon of April 14th. The Church at Attleboro, Mass., whose history covers a period of only ten years, is gaining very unusual strength and enjoying a period of quite unprecedented prosperity under the present minister, Mr. Horner. There are many demonstrations of real permanency in the character of its organization, and its splendid equipment is being employed to the full extent of its possibility. On Easter Sunday thirty-eight persons entered upon the membership of the church, and a recent payment of nine hundred dollars has been made toward the elimination of the encumbrance upon the property. The various announcements of services and activities are marked by a genuine spirit of progressiveness which spells success of the finest sort. Here is an example which many of our churches will do well to follow.

It is yet too early to predict the outcome of the experiment of placing our Unitarian publications on sale at the bookstores of Charles E. Lauriat Co. in Boston, but early observations seem to indicate a good deal of justification. This store has always been a marked centre of Unitarian thought, and might almost be considered as the literary annex of 25 Beacon Street. Mr. Frederick G. Melcher who has charge of our denominational department, is most enthusiastic as to the outcome of this venture.

ALSON H. ROBINSON.

THE MEADVILLE UNITARIAN CONFERENCE.

A valuable session of the Meadville Conference was held at Erie, Pa., April 9 and 10. Much of the time was used in discussing conference business and interests. The reception of the active Erie church was so cordial as to call for not merely the usual vote of thanks but for congratulations on the growth and energy of the church.

Pres. F. C. Southworth of the Theological School, gave a strong address on "Some Signs of the Times in Religion," and Rev. Minot Simons followed in a discussion of the same subject. Rev. C. E. Snyder gave the conference sermon at noon on Wednesday. Rev. Horace Westwood spoke about "Making the Church Known." The subject was discussed by three laymen. The closing session was held in the hall of the Chamber of Commerce, when "The Appeal of Unitarianism" was the general subject. Dr. Mason spoke of this appeal to the disquieted, Rev. E. A. Coil to the unchurched, and Hon. Adelbert Moot to Unitarians themselves.

The Associate Alliance of the district had a good meeting and is closely affiliated with the conference. There were interesting reports and there was a ready response to a suggestion that the Alliance take up actively the extension work. A committee, of which Mrs. R. C. Stevens, of Erie was chairman, made a report, which was adopted.

This report provided for a permanent committee to be known as "The Unitarian Extension Committee of the Meadville Conference," that the Post Office Mission chairman of each Alliance prepare a special report for each conference, and that special time be devoted to these reports. The plan of work proposed urges each church to locate as many centers as possible near it and to use the existing P. O. M. lists in so doing. It urges that a representative be sent to each of these centers, to explain the work, and to offer co-operation. It advises the introduction of the Sunday School idea into the new circle and recommends that the co-operation of the Meadville Circle of Tuckerman Associates be secured. If existing P. O. M. lists are inadequate, the method is suggested that advertising until at least three or four names be secured for a circle, and that if the circle cannot be a Visiting Circle, that it be a Corresponding Circle. It advocated establishing a fund of at least $50 for organizing and traveling expenses. Sunday School song books and materials might be secured for the centers by notices in the church papers. The committee advised that each Alliance urge upon its own members the boundless opportunity of this truly Home Mission movement.

Mrs. R. C. Stevens was made chairman of the permanent committee. Miss Grace Williams of Buffalo, presided at the Alliance meeting and Mrs. Stearns of Dunkirk, served as secretary. The officers for this year are: Mrs. L. C. Stearns, Dunkirk, N. Y., president; Mrs. C. E. Kennedy, Cleveland, vice-president, and Mrs. T. P. Byrnes, Erie, secretary.

The sessions of the conference proper were presided over by Rev. R. W. Boynton. Reports for all the churches were received and from many missionary points. Forty-nine delegates were present from fourteen places, not including the Erie church. The following executive committee was elected for the present

year: R. W. Boynton, chairman; Minot Simons, Horace Westwood, Howard A. Pease, C. E. Snyder, and H. T. Secrist, secretary and treasurer.

One of the most interesting features of the conference was the hour set for the young people's interests. An address was made by Rev. R. F. Tischer. There were some delegates present specially from the young people and they spoke of their societies. And the older people seemed as much interested as the younger. It was heartily voted to form a Federation of the Young People of the Meadville Conference. The following officers were chosen: president, Harrison R. Hunt, of Meadville; vice-president, Miss Jessie A. Frey, of Dunkirk; secretary, Miss Sadie Burgess, of Cleveland; executive committee, Mrs. Agnes M. Matthews, of Pittsburg; Miss Fegley, of Erie, and Frank B. Steele, of Buffalo.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The League held its April Meeting at Unity Church, Gates Avenue and Irving Place, Brooklyn.

The religious news report was given by Miss Katherine E. Blossom and the principal address by Prof. Frederic S. Lee. His subject was Animal Experimentation from a Humanitarian and Scientific Standpoint.

The speaker said that after studying in Johns Hopkins medical school he had had thirty years' experience as a teacher of physiology and felt fully prepared to speak of the value of experimentation upon animals for the gaining of knowledge—of medical problems. Once the idea was held that disease was a demon that must be driven out. Physiological and surgical knowledge has been gained largely by experimentations and can be regulated much better by the use of animals. Two discoveries in modern times have increased its possibilities. The discoveries of antiseptics or asceptics and anesthetics established a new era in surgery for animals as well as people. Lord Lister made vivisection more possible by the introduction of the germ-destroying antiseptics. Antiseptic surgery is the price of liberty in animal experimentations. There are different varieties of experiments—the smallest per cent., 5% involves cutting—they are mostly innoculations. The nervous system of animals is much less developed than the nervous system of human beings.

In the study of physiology vivisection has been used for centuries but has had a great development within the last 60 or 70 years. The study of the effect of drugs on the system has been the subject of experiment since the middle ages. Men once believed that the Creator had impressed his seal upon various plants as those with heart-shaped leaves must be good for diseases of the heart and many such ideas. The knowledge of the effect of drugs on the human body has been rendered much more exact by the study of animals. Rhinitis tablets—made of quinine, camphor and belladonna—are formed from the knowledge of the action of each drug as watched in its effect upon animals. By specific action some drugs have the power of picking out certain organisms and acting upon them. Experiments are now being carried on with regard to the cure of cancer and sleeping sickness and their causes will sooner or later be discovered. The sleeping sickness is due to a germ, introduced by a fly, which works into the brain producing drowsiness.

The speaker here showed what he characterized as a shotgun prescription with so many drugs in it that it seemed if one would not cure another would do so. He then showed a picture of Pasteur, the famous French chemist, and told of his work in the curing of rabies. He said he had been denounced for his cruelty but Prof. Lee said upon his visit to his laboratory he had not been impressed that way. Prof. Koch's portrait was shown and it was explained that he was the first to announce the existence of a particular germ for a particular disease. The germ of scarlet fever was discovered in 1876. Slides illustrating the cells of the body as attacked by bacteria were shown. A great advance in the combating of disease has been made by the discovery of antitoxins and vaccines which attack the bacteria of certain virulent diseases when inoculated into the blood. The toxin of diphtheria is inoculated into a healthy horse and stimulates the cells to produce anti-toxin, some of the blood is withdrawn and used as a vaccine upon patients. The death rate has been reduced from 40% to 9%. The serum used in cases af cerebrospinal meningitis has reduced the death rate from 75% to 25%. The serum for snake bite is obtained from the poisonous snakes and injected into animals.

The most striking example of vaccine is that used for smallpox—which, where its use is made compulsory, has almost wholly eliminated smallpox. Rabies has been reduced from 16% death rate to less than 1%. The typhoid vaccine is more recent but now widely used, 17,000 soldiers vaccinated and but 2 deaths.

Tuberculosis, infantile paralysis, pneumonia and cancer are now being investigated with the hope of finding the serum which will destroy the various germs. Animal experimentation has made it possible to operate on the vital organs, even the heart, with success. Tumors on the brain have been localized and removed. Transmission of blood become common and many other operations are understood only because of work done upon animals.

The speaker said there was only a small number of people opposed to vivisection in this country and they were characterized by excess of emotion and love for animals. Many things absolutely unreliable were said and the truth was refused in regard to the necessary suffering caused. Animals suffer no more than human beings in hospitals and the men engaged in the work are worthy to be trusted.

NEW BOOKS.

THE FUTURE OF ENGLAND: by Hon. George Peel: The Macmillan Co.

In an article published in *The Forum* in 1896, the late Prof. Thomas Davidson wrote of England some pregnant words; he says "a new order of social relations is emerging and demanding realization—the notion of a special privileged class has come to seem an absurdity and more—that some steps will be taken toward the nationalization of the land and toward the state management of industry with a view of preventing the amassing of wealth and consequent power in the hands of a few persons and the providing of opportunities of work for all classes is extremely probable." Sixteen years ago these prophecies were uttered as new truths, they are still spoken as new truths, though some decided steps have been taken toward their fulfillment. Many books are being written in an endeavor to prove or disprove certain conditions in England, to challenge or substantiate the "emerging social relations." The Hon. George Peel after writing of "The Enemies of England," and "the Friends of England" now publishes an interesting volume called "The Future of England."

With a picturesque setting of scenery viewed from "Traitor's Hill," the world of London lying at its base, the author sets himself the task of finding what the national purpose is "whether it is feasible and whether it is sufficient."

This task, with commendable zeal, he pursues through an account of the rise of England, the principles of England, the present issue, its industrial future, the domestic future, the international future, its oriental future and its final future.

The historical chapters are of value and make plain the writer's reason for believing that England's greatness was established because "she gained freedom for man. She claimed for the individual such security against his kindred, man, and such power over his parent, nature, as he had never yet known."

This may appear to the social agitator of today a preposterous claim, which only shows how the idea of freedom varies with the time.

The author, however, does not claim a liberty of the individual in society as against law or conservative custom, but "that spirit which in politics, repudiates absolutism, respects the minority, and weighs the protest of a single conscience with care; that spirit which in the judgment seat assumes innocence and gives the benefit of the doubts which in social life sides with weakness against strength, with the outcast against the oppressor; and which in all conflicts of authority against reason, inclines to follow the inner guide."

The present issue he puts fairly and squarely in a brief and forcible resume. After succeeding centuries, when the will of the monarch was followed by the landed gentry and the aristocracy, the middle classes through industrialism, the nineteenth century is to belong to the masses, the people. "The hopes of the people are the future of England." But it is not all clear sailing. "The people" is a variable quantity in counting the assets of a nation's progress. Socialism, Labour Party, trade unionism, syndicalism,—which of these is to conduct industry? the State, the employer, or the workers themselves? The answer in 1911 seemed to be in another word, Anarchy. The National future is at stake.

In the chapter on the Industrial future of England, the author after discussing wages, foreign trade, tariffs, resources, etc., strikes a subject of grave import: that is, the small businesses, the retail shop, "minnows living in a whirlpool as best they can." How socialize under the state these solitary workmen who own their own shop and implements of trade? Here is a valuable citizen keeping company with his own thoughts as he works independently and conscientiously for wife and children.

If it is true as the author asserts that since 1896 or thereabouts, there has been in process a definite alteration in the standard of values and this is a main reason why prices push upward, of what use are combinations of purchasers to lower prices? Rather push everything up, wages and requirements, to meet the altered value.

In the chapter on the domestic future of England the author discusses education, the claims of the child, and the dangers of sentimentalism. Of the international future a very vital question is touched upon. "The sacred cause of peace" according to Molkte and Lord Salisbury is threatened by democracy and now while the democratizing of nations is the all absorbing topic the clash of weapons is heard all over the world, and we are reminded again of the saying of Maine "the prejudices of the people are far stronger and more dangerous than those of the privileged classes." In this chapter an almost amusing inference may be drawn of England's dislike and fear of Russia.

In the Oriental future of England there is occasionally a trembling of the pen. How is that mass of villages in India to be governed with safety and progress for them, and profit to England? Has not every Englishman breathed more freely since King George and Queen Mary have set foot in England from the Durbar? Not the elephants alone are believed to have all the gold paint washed off. Perhaps the promise of the Hon. George Peel will be kept when "England will give India nationality within the safe bounds of Imperialism." But what if India should scorn safety and prefer adventure?

ADELINE E. H. SLICER.

ISLES OF SHOALS MEETINGS.

The Isles of Shoals Summer Meetings will come this year in the two weeks beginning Sunday, July 7th, the second week as usual being devoted to the Sunday School Institute. Correspondence about rooms and membership can be opened immediately with Mr. Carl C. Weatherell, Morristown, N. J.

OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association*, 25 *Beacon Street, Boston, Mass.*

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, John H. Edwards.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to The National Alliance, 25 Beacon St., Boston.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

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